# What saith the Scripture?

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# WHAT SAITH THE SCRIPTURE?

THEOLOGICAL SEMINARY

# WHAT SAITH THE SCRIPTURE?

*AN EXPOSITION AND ANALYSIS OF THE PENTATEUCH AND EARLIER HISTORICAL BOOKS OF THE OLD TESTAMENT, WITH EXPLANATORY AND PRACTICAL NOTES.*

BY

J. ANDERSON, M.D., M.R.C.S.L.,

*Graduate of King's College, Aberdeen;*
*Author of "Searching the Scriptures," "The Divine Inspiration of the Scriptures," etc.*

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# PREFACE.

THE design of this book is to supply the Bible student with a guide and help to the consecutive study of the word of God as a whole. Referring the reader to the author's previous work, "Searching the Scriptures," for a more detailed account of suggestions for the daily reading as well as the study and meditation of the Bible, it will be sufficient now to mention some general matters connected with the present volume. This is intended to be, not so much lectures on the books of the Old Testament, or a commentary on the same, as an exposition and analysis of the books themselves, necessarily very brief and general, with the exception of the book of Genesis, which is more fully considered. Thus to read the following pages with profit, it is essential to have the open Bible for constant reference and verification. In this way the diligent student will be brought into close contact with the word of God itself; and the various portions thereof being mapped out with more or less detail, the attention will be concentrated on the sacred page especially, there will be Divine communion through the Word, the voice of the Spirit will be recognised and heeded, the heart will respond thereto, and the author's one great desire, of rendering assistance in searching the Scriptures, will be realized.

In the investigation of the separate books of the Old Testament a chronological arrangement is followed, which recognises the consecutiveness of historical events and the order of dates as far as can be ascertained. Yet this chronological order is only carried out in a broad and general way, so that whilst the arrangement of the books of the Old Testament differs from that of the Authorized Version, the ordinary sequence of chapters has not been interfered with, except where the historical events absolutely compelled, as in the books of Judges, Kings, Chronicles, Jeremiah, and notably in the Book of Psalms. At the same time, it should be distinctly remembered that the division into chapters and verses is quite arbitrary and of modern human invention.

The Hebrew text of Van der Hooght, 1705, is taken as the "received text."[1] The Authorized Version is taken as the English translation, pending the publication of the long promised Revised Version. Only a very few alternative readings, but several amended translations, are noted or suggested; and the help afforded by the Sinaitic, Vatican, and Alexandrian manuscripts, the Septuagint, Syriac, and Latin Vulgate versions is fully acknowledged.

In the exposition and interpretation of the text the following principles have been recognised and adopted:

1. The Divine inspiration of the Scriptures, to the extent that the words themselves which record the facts, describe the narratives, and enunciate the truths are all and equally

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[1] This was based on the text of Athias of Amsterdam, 1661. But the earlier text of Bomberg of Venice, 1525, is that on which all subsequent issues have chiefly rested.

inspired. That is to say, that the words of inspired Scripture (the original manuscripts, not translations or versions) are the words of the Lord God Himself; that the men who were inspired by the Spirit of God to write the Scriptures were not left to choose their own words promiscuously, but that whilst the individuality of each writer was preserved, the words themselves, with their various inflexions, as well as the subject matter, were given to them by direct inspiration from God. In confirmation whereof consult the following passages of Scripture: 2 Pet. i. 21 (R.V.), Rom. xv. 4, 1 Cor. ii. 13, Luke i. 70, 2 Sam. xxiii. 2, Exod. iv. 12, Jer. vii. 1.

2. The literality of interpretation to the fullest extent possible consonant with reason, common sense, and a due regard to the analogy of Scripture.

3. The grammatical construction of a passage of Scripture allowed to determine the meaning thereof, to the extent of superseding all preconceived theoretical, dogmatical, and ecclesiastical interpretations that may thereby be proved to be erroneous.

4. The importance of a correct text and a correct translation as far as can be possibly attained; having secured this, then to regard that text and translation as identical with the Divine original.

5. The careful investigation of the root-meaning and the applied meaning of important words in the original Hebrew and Greek, with due regard to their synonyms and equivalents, and the help afforded by the Septuagint, Syriac, and Latin Vulgate versions.

6. The attentive study of the context, both near and remote, in connection with any given passage, and allowing

such context to have its due weight in determining the sense and meaning thereof.

7. Lastly, yet above and before all, the fullest recognition of Divine teaching, its absolute and paramount necessity, without which all human help is valueless, but in dependence upon which difficulties are solved, and the clearest insight given into the meaning and force of many otherwise dark and obscure passages of God's word.

In confident yet humble reliance upon this Divine help, the following pages have been written, and this first volume of exposition and analysis of the books of the Old Testament is now issued, with the earnest prayer that the gracious Lord may be pleased to use it for the furtherance of His own glory, in calling greater attention to the importance of such real, earnest study of the Bible as a whole, and such searching of the Scriptures in detail, "as to issue in a more complete making known through the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord"; thus rendering help towards "the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

J. A.

BRIGHTON, *March*, 1885

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## ABBREVIATIONS AND SIGNS EXPLAINED.

*Heb.* Hebrew language.
*Syr.* Syriac Version.
*LXX.* Septuagint Version (Greek translation of the Hebrew Scriptures).
*Vulg.* Vulgate Version (Latin translation of the Old Testament).
*A. V.* The Authorized Version.
*R. V.* The Revised Version of the New Testament.
*Ges.* Gesenius (Hebrew Lexicon or Grammar).
*Park.* Parkhurst (Hebrew Lexicon).
*Targ. Onk.* Targum of Onkelos.
*Chald. Paraph.* Chaldee Paraphrase.
*Buxt.* Buxtorf (Hebrew Lexicon).
*Lit.* Literally.
*Cf.* Compare, from *confero.*
= Equivalent to.
– A long vowel indicated.
⏑ A short vowel indicated.
*v.* Verse.
*vv.* Verses.
*In loco.* The seat of a particular word in the lexicon indicated, or of a passage in the book referred to.

# INTRODUCTION.

THE Bible is the most ancient book in existence, and in every respect the most wonderful book the world has ever seen.

The Bible is a record of the most extraordinary events, the most marvellous histories, the most interesting biographies, and the most astounding facts that it is possible to conceive. Going back into the remotest past, it also describes the actual present, and deals with the far, unseen future, propounding a plan by which man may attain to a happy, glorious, and everlasting life. Above all, the Bible declares itself to be God's revealed will to man, the one only book in which the Divine Being speaks to and communicates with the human being, the one only source of all the knowledge which this world possesses concerning the unseen, the heavenly, the eternal.

Such are the claims of this most ancient, wonderful, and deeply interesting book. The question naturally arises: Can these claims be supported by indisputable evidence and proof? Is the Bible really Divine in its origin and inspiration? Are the hopes held out therein to be relied on? Is there the possibility of a glorious future for the human race?

That the Bible is a genuine and authentic book (that is, genuine as to the writers and authentic as to the facts) rests on a weight of evidence derived from various sources, which, when carefully and impartially considered, is abso-

lutely overwhelming. And in the present day, most striking confirmation thereof is afforded by the remarkable discoveries that have taken place as the result of diligent exploration of various localities and ancient sites, as well as patient deciphering of cuneiform and hieroglyphic writing on monuments and tablets of various kinds. The Deluge Tablets, the Moabite Stone, the Black Obelisk of Shalmaneser, with their various records, the Assyrian sculpture representing the capture of Lachish by Sennacherib, with its inscription, the discoveries of Layard and Rassam in Nineveh and Babylon, and the very recent discovery of the tablet from the Pool of Siloam, with its inscription, may be cited as illustrations. And that the Bible is a divinely inspired book to the extent of plenary verbal inspiration is capable of demonstration to a degree that cannot fail to convince the candid, earnest inquirer after truth. It is most important that the Bible student should be thoroughly satisfied as to the genuineness and authenticity of the Holy Scriptures; whilst as regards their Divine inspiration, the necessity of his determining the same with clearness and accuracy cannot be exaggerated. For if the Bible be not God's written revelation to fallen man, all human hopes and expectations in reference to the eternal future are shaken to their foundation, overturned, destroyed.

The Bible should be read and studied as a whole, and its structure and composition carefully examined; for the sacred volume is not one book alone, written at the same time by one and the same author, but it consists of sixty-six separate books, written at various periods, through a space of about fifteen hundred years, by as many as forty different writers. This of course refers to the human element in the Bible; as regards its Divine authorship, the whole Bible, from Genesis to Revelation, is but one book, inspired by one controlling Mind, having reference to the past, the pre-

sent, and the future. These different books of the Bible vary considerably in style and language. The thirty-nine books which comprise the Old Testament were written in the Hebrew language, except a small portion which is in Chaldee. The twenty-seven books which comprise the New Testament were written in the Greek language; not classic Greek, but Greek acquired through conversation, and modified by being made the vehicle of thoughts which the language had never before conveyed. The diction and composition of these books differ essentially, and this demonstrates very forcibly the existence of the human element in the Bible, whilst the unity of the book as a whole proves the existence and controlling power of the Divine element.

The subject matter of these various books differs materially, and this forms one great charm concerning the Bible. The truth contained therein is one, but it is presented in so many and varied aspects, that the attention is arrested, the heart is captivated and won. There are statements of abstract facts, as creation, the fall of man, the flood, the plagues of Egypt, etc. History occupies a large portion of the Biblical record, but it is mainly that of one nation. Biography is presented sometimes in brief, at other times in full, but always of the deepest interest, and setting forth important truth. Types occur repeatedly in the Old Testament and occasionally in the New. Parable and allegory are abundantly used, especially in our Lord's teaching. Doctrines are enunciated either in abstract and dogma, or suggestively and inferentially. A very large proportion of the Bible is occupied with prophetic truth; and this fact alone should compel the most earnest and reverent attention to the subject of prophecy, both fulfilled and unfulfilled. Promises, precepts, and warnings are found abundantly in the word of God: promises exceedingly

great and precious, precepts most authoritative, and warnings most solemn. And lastly, the silences of Scripture should be carefully noted, for they are often important, occasionally followed however by a Divine voice of utterance like thunder, and of rapid action like lightning. At the same time, these different books of the Bible are all intimately connected with each other, so as to form absolutely but one book, having but one end and aim amidst all the apparent diversities of style, language, and subject matter. On the one hand, the Divine dealings with man as regards salvation, discipline, fulness of blessing, and punishment for sin; on the other, the establishment of a kingdom of righteousness and peace, towards which glorious consummation every part of the Bible more or less points, setting forth in a variety of ways the triumphs and glories of this kingdom, and the reign of Him, the greater than David, the wiser than Solomon, even the Lord Jesus Christ, the Husband of the bride, the Head of the body, the King of Israel, the God and Saviour of a redeemed and regenerated world. Thus the Bible is a grand, a wonderful book, Divine in its inspiration, mighty in its power, full of the most solemn and important truths; and such being the case, it should be most reverently honoured, most diligently searched, most fully believed, most thoroughly obeyed, and most attentively heeded.

It is important to notice the marked distinction between the two leading portions of the Bible, viz. the Old Testament and the New, yet at the same time to observe their mutual dependence the one on the other. No one book can be eliminated without serious damage to the whole. The books of the Old Testament throw a marvellous flood of light on the books of the New Testament; whilst these latter again reflect that light, and cast rays of brightness on the more obscure and difficult books of the Old Testament.

The books of Genesis and Revelation are separated by a wide interval; yet is the connection between them most marked, and that which is the germ or seed in Genesis becomes the fruit, the harvest in Revelation. The Epistle to the Hebrews is best interpreted in the light of Leviticus, and this latter book again receives additional light from the explanatory truths unfolded in that wondrous Epistle to the Hebrews.

The Old Testament history embraces a period of 4,004 years according to the generally received chronology, 5,411 years according to calculations by Dr. Hales.[1] The subject matter thereof comprises primeval, antediluvian, and patriarchal history; Israel in Egypt, at Sinai, and in the plains of Moab; the histories of Israel under Joshua, Judges, and the kings Saul, David, and Solomon; the divided kingdoms of Judah and Israel; the captivity in Babylon; the rebuilding of the temple and national reformation. The thirty-nine books of the Old Testament were divided by the Jews into three portions, the Law, the Prophets, and the Holy Writings or Scriptures. The following fourfold arrangement is now recognised; viz. the Pentateuch, the Historical Books, the Poetical, and the Prophetical Books, each of which will be investigated in their presumed chronological order. There is every reason to suppose that the canon of the Old Testament Scriptures, as established in the time of Ezra, has remained unaltered to the present day.

It will be observed that very special attention is concentrated on the Book of Genesis, and notably chapters i., ii., and iii. thereof; in fact, a most disproportionate preponderance is given to this first book of the Bible, and

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[1] These differences refer chiefly to the early periods of the world's history, and in no way affect the truths of Scripture.

particularly its three opening chapters. The reason arises from the immense importance of this wonderful book intrinsically considered; the marvellous truths concerning creation, life, and sin in the earlier chapters; the deeply interesting facts and biographies, with the truths therein set forth in the subsequent chapters, and the conviction that a thorough acquaintance with the Book of Genesis throws light on the whole Bible, of which mighty arch it is in very deed the keystone itself.

# THE PENTATEUCH.

THE first five books of the Bible, according to the Authorized Version, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, constitute the Pentateuch, a compound word, meaning literally "five volumes" (πέντε, five; τεῦχος, a volume). The wonderful events recorded in the Pentateuch extend over a period of upwards of two thousand years. The chief of these are the creation, the fall, the deluge, the call of Abraham, the formation of the Hebrew nation; the deliverance from the bondage of Egypt, and a marvellous series of manifestations of Divine power connected therewith; the construction of the tabernacle, the institution of sacrifices, laws, and priestly offices; and the personal histories of some of the greatest men the world has ever seen.

In addition to the interest connected with the special records of the Pentateuch, without which we should be in utter ignorance of the events of the first two thousand years of this world's history, there is the deep individual interest to each human being arising from the fact that all these occurrences were the result of Infinite wisdom, having a special relation to the training, instruction, and salvation of the Church of God. Such being the case, it is most important to have clear and unmistakable evidence as to the credibility and authenticity of the Pentateuch; and one of the first points is to determine *the Mosaic authorship thereof.*

I. The testimony in favour of Moses being the writer of the Pentateuch is absolutely overwhelming and conclusive to those who accept the Bible as a divinely inspired book. Passing over the evidence from the Hebrew language itself, the system of ceremonial and moral laws enunciated, and the genealogical and geographical details contained in the Pentateuch, we come to the evidence from the Scriptures themselves. This may be arranged in four divisions.

1. The command of Jehovah to Moses: "Write this for a memorial in a book" (Exod. xvii. 14; see also Exod. xxiv. 4, 7; Num. xxxiii. 2; Deut. xxxi. 22, 26).

2. The testimony of our Lord Himself: "For had ye believed Moses, ye would have believed Me: for he wrote of Me" (John v. 46; see also Mark xii. 26; Luke xxiv. 27, 44). The great importance of this evidence will be further manifested from the fact that our Lord refers to Moses twelve times by name, fourteen times He makes reference to the Law, seven times He quotes authoritatively from the Pentateuch, and thirteen times He endorses the validity of events or histories recorded therein.

3. The testimony of the apostles: "For the Law was given by Moses" (John i. 17; see also Acts xxviii. 23).

4. The testimony of the entire Old Testament. Beginning with Malachi, B.C. 420, who said, "Remember ye the law of Moses My servant" (iv. 4), there is a continuous chain of evidence up to B.C. 1451, in the days of Joshua, who himself was the immediate successor of Moses. The links of this chain are as follows: Malachi (Mal. iv. 4); Nehemiah (Neh. viii. 1); Ezra (Ez. vi. 18); Daniel (Dan. ix. 11–13); Josiah (2 Chron. xxxiv. 14, 31); Jehoshaphat (2 Chron. xvii. 9); Solomon (1 Kings viii. 9); David (1 Kings ii. 3); Samuel (1 Sam. xii. 6–8); Joshua (Josh. i. 7).

There is also the testimony of Josephus, who says, "Of the twenty-two books which contain the records of all the

past times, and which are justly believed to be Divine, five belong to Moses, which contain his laws, and the traditions of the origin of mankind till his death." Finally, the testimony of Porphyry, A.D. 233, a learned and most acute infidel writer, who admitted the genuineness of the Pentateuch; of Julian the emperor, A.D. 331, who confessed that the books of Moses were genuine; and of Mohammed, A.D. 569, who maintained the inspiration of Moses and revered the sanctity of the Jewish laws.

II. The evidence in favour of *the authenticity of the Pentateuch* is also very decisive. The records of history and the researches of geological science bear testimony thereunto. No nation has any credible or intelligible records extending back to an earlier period than the deluge. Egypt, China, and India cannot go beyond about B.C. 2000. The internal evidence is equally important. The five books of the Pentateuch are intimately connected with each other, but especially the four last, which form the basis of the Jewish dispensation, itself introductory to and shadowing forth the Christian dispensation. The Book of Genesis is almost exclusively historical. Exodus, Leviticus, Numbers, and Deuteronomy contain the Law; nevertheless, the thread of historical narrative continues more or less through those books, so that if any one of the five books were taken away a serious break would arise.

Again, the other books of the Old Testament are closely connected with each other. The thread of historical narrative, which ceases in the last chapter of Deuteronomy with the death of Moses, is taken up in Joshua, and continued through Judges, Samuel, Kings, and Chronicles, for a period of 915 years, from B.C. 1451 to B.C. 536.

The history is again renewed in Ezra, continued through Nehemiah, and occasionally referred to or continued in the prophetical books, especially Isaiah and Daniel. The

poetical books and the prophecies are to some extent independent of the rest and of each other; still, they are all more or less connected with each other and with the historical books. Thus the entire Old Testament, from Joshua to Malachi, is one connected whole. This branch of evidence is completed by observing that the Pentateuch itself is closely connected with all the other books of the Old Testament.

Space forbids the detailed enumeration: suffice it to say, that each book, from Joshua to Malachi, has a quotation from, or a reference to, one or other of the books of the Pentateuch; and the Bible student will be exercised profitably in making out his own list of references and quotations.

III. It is only natural to expect that many *difficulties and objections* would be raised in reference to the authenticity and Mosaic authorship of the Pentateuch. Some of these are purely critical in character, and an attempt to prove that the Pentateuch consists of a number of fragmentary portions put together at various periods and by different persons. Others are scientific in their aspect, and deal with the attempt to show that religion and science are at variance, and not in accord with each other. These difficulties and objections refer mainly to geological researches, the account of the deluge, the chronology of the Bible, and the asserted unity of the human race. Other objections are raised on moral grounds, these resolving themselves into an attempt on the part of weak, ignorant man to pass a judgment on the words, works, and actions of the Almighty Jehovah. Perhaps the most popular objections and difficulties are historical in character, and some of these may be noticed a little in detail.

1. *Alleged marks of a posterior date in the Pentateuch.* Such as the occurrence of the words "Gentiles" in Gen. x.

5, and "in Israel" (Gen. xxxiv. 7). These difficulties vanish on turning to the Hebrew. The word "*goīm*" frequently means nations in general, and it is so rendered in the last clause of this same verse, as also in *vv.* 20, 31, 32, of the same chapter. The LXX. translates the word by ἐθνῶν. So also the phrase "in Israel" may be rendered "against Israel," the particle ב (Beth) having frequently this meaning. Another objection is taken to the phrase "beyond Jordan" (Deut. i. 1), which is the rendering of the LXX., the Vulgate, and some other versions. But the Hebrew word "*ēver*" means "on this side" as well as "beyond," and in Josh. xii. 1, 7, both translations are found, so that the Authorized Version has the correct meaning, sanctioned furthermore by the Syriac version.

2. *Alleged marks of posterior interpolation in the Pentateuch.* That is, expressions and passages which could not have been written by Moses. Such as Deut. xxxiv. which records the death of Moses. This point is so far conceded, that chapter xxxiii. is the real termination of Deuteronomy, chapter xxxiv. having been added by a later writer, probably Joshua. So also Exod. xvi. 35, 36. These verses are parenthetical, and supplied by some later writer, the actual narrative terminating at *v.* 34, and resumed at *v.* 1 of the next chapter. Again, it is alleged that Num. xii. 3 could not have been written by Moses on account of its egotism. But the Hebrew word rendered "meek" means literally "afflicted or miserable," and is so rendered in Ps. xxii. 24.

3. *Contradictory statements in the narrative of the Pentateuch.* Such as, the extent of the camp of the Israelites compared with the priest's duties (Lev. iv. 11, 12). This difficulty vanishes by observing the true inflexion of the Hebrew verb, "shall he carry forth," which being in the Hiphil or causative form, means, "he shall cause to go

forth," that is, "have conveyed." Thus the priest could summon to his aid the services of the Levites, who were specially appointed to wait upon the service of the tabernacle of the congregation.

Another difficulty is, the size of the court of the tabernacle compared with the number of the congregation (Lev. viii. 1–4). How could half a million of men occupy a space in which there was only room for five thousand? The phrase "unto the door," means literally, "towards, at, or near to the opening, or entrance, of the tabernacle," and with this explanation the difficulty vanishes.

A third objection is found in the statement of Exod. xiii. 18: "And the children of Israel went up harnessed out of the land of Egypt." The Hebrew word for "harnessed" being rendered "armed" in Josh. i. 14, iv. 12, Jud. vii. 11, the question arises, How could so large a number of weapons have been obtained in the hasty departure from Egypt? The word in question has a great variety of meanings, "marshalled in array, regular order, equipped for battle." The marginal reading gives "by five in a rank," and this meets every difficulty. As regards the weapons of war, see Josephus (*Ant.*, bk. ii., chap. xvi. 6). Space forbids any further mention of individual objections and difficulties; they are all capable of solution, they all go back to the times of the apostles and the early Church. The modern objections are only the old ones revived, and presented, perhaps, in a new dress. They all assume the right to use the verifying faculty in reference to the Divine word; they deny the supernatural, and therefore leave little or no room for the action of the Divine.

IV. The *practical teaching* connected with the Pentateuch is grand and sublime. In Genesis, the Lord Jesus Christ is presented to us as the *Creator* (see Col. i. 17), in Exodus as the *Passover Lamb* (see 1 Cor. v. 17), in Leviticus as the

*Offering for Sin* (see Heb. ix. 28, x. 10), in Numbers as the *City of Refuge* (see Heb. vi. 18), and in Deuteronomy as the *Righteousness of the Law* (see Rom. x. 4). Furthermore, from the Pentateuch in its entirety we learn that the Lord Jesus Christ is our *Creator*, our *Redeemer*, our *Refuge*, our *Righteousness*.

"WORTHY ART THOU, OUR LORD AND OUR GOD, TO RECEIVE THE GLORY AND THE HONOUR AND THE POWER: FOR THOU DIDST CREATE ALL THINGS, AND BECAUSE OF THY WILL THEY WERE, AND WERE CREATED" (Rev. iv. 11, R.V.)

# THE BOOK OF GENESIS.

THE first book of the Bible and of the Pentateuch is called Genesis, the very term giving an insight into its main purport, namely, "creation." It was written by Moses, it comprises the history of upwards of two thousand years, and it is the most ancient book on which any reliance can be placed for truthfulness and accuracy in reference to the creation of the world and of man. The "Vedas" and the "Zendavesta" are ancient, but they are chiefly legendary and speculative; the Book of Genesis alone has any claim to be authoritatively heard in elucidation of the wondrous events of this world's early history. It is most important that the student's mind should be thoroughly impressed with the authenticity and plenary verbal inspiration of this important book; for if the Pentateuch be the battleground of sceptical disputation, Genesis is the fortress thereof, and the first three chapters may be considered as the key to the whole position. Let the Divine authority of the account of the creation be disproved, and the whole Book of Genesis is undermined; nay, more, the Pentateuch itself is broken up; and yet still more, the whole of the Old Testament, as regards its Divine inspiration, is destroyed; whilst, to complete the catastrophe, the New Testament also falls to pieces, and the glorious hopes and anticipations of redeemed man are utterly annihilated. Strong language, but true withal; hence, every faithful witness for God should be well prepared to defend, not merely the outworks, but the very citadel of truth.

It is necessary to bear in mind that the Book of Genesis is not intended to teach abstract science; consequently the language used in describing the scientific facts of astronomy, geology, geography, and ethnology is popular and intelligible. At the same time, more light is thrown on these sciences than in any other book of ancient or early date, and the statements therein made are always in accord with the most advanced discoveries of modern times. Still, the history of Genesis is essentially a religious history, and the characters and actions of some very important representative men are faithfully recorded. Adam, the first man; Enoch and Noah, who walked with God; Abraham, the founder of the Hebrew nation; Isaac, the man of gentle, meditative disposition; Jacob, an example of long and singular discipline, issuing at last in grandeur of character; Joseph, a type of the Lord Jesus, and whose life was one of extraordinary vicissitudes: all these men stand out prominently from their fellows, and their histories are, not only deeply interesting in themselves, but they are interwoven with events, facts, revelations, promises, and warnings, that convey the most solemn instruction even to us, upon whom the ends of the world are come.

It has been a matter of prolific dispute whether the Book of Genesis consists of several fragmentary portions by different writers, or of one united portion, continuously written by one and the same individual, Moses. The arguments in favour of the "document hypothesis" are founded on the two names of *Elohim* and *Jehovah*, as applied to the Divine Being, each of these names being considered as having reference to a special and separate document. It is however evident that the use of these distinctive names does not arise from independent sources of information, but from the special signification of these two names in themselves. *Elōhim* (plural of the Hebrew word *Elōah*) is the general

name of God, the root-meaning being that of power, dread, reverence. *Jehovah* is indicative of self-existence. The word expresses the quality of being; the root-meaning signifies "to be" (see Exod. iii. 14, vi. 2). It is the name of the covenant God, as implied in the following important relationships: Jehovah Jireh (Gen. xxii. 14), Jehovah Nissi (Exod. xvii. 15), Jehovah Shalom (Jud. vi. 24), Jehovah Shammah (Ezek. xlviii. 35), Jehovah Tsidkenu (Jer. xxiii. 6), Jehovah Ropheka (Exod. xv. 26). We may therefore assuredly conclude that the Book of Genesis is one in composition and in authorship, yet consisting of two distinct portions or divisions; the one comprising the primeval and antediluvian history, the other the patriarchal history.

The central truth of the first division of Genesis is CREATION; the collateral truths are *man's fall*, *recovery*, *failure*, *judgment*.

The central truth of the second division of Genesis is DIVINE SOVEREIGNTY; the collateral truths are *election*, *separation*, *covenant promises*.

# DIVISION I.

## GENESIS I.—XI.

### *PRIMEVAL AND ANTEDILUVIAN HISTORY.*

### FROM THE CREATION TO THE CALL OF ABRAM.

### *The Creation of the Heavens and the Earth* (i. 1).

THE opening sentence of the Divine record, though brief, is grand in its simplicity and wondrously beautiful. Every word is important. "IN THE BEGINNING" (Heb. rosh; Syr. reeshoh; LXX. ἀρχῇ), a word signifying *head, highest, first.* There is no definite article, and therefore the phrase is expressive of an indefinite and boundless past, yet an absolute beginning in contrast to the previous non-existence of the material universe.[1] "GOD": Elōhim, the plural of Elōah, signifying *reverence, power, strength,* the plural of dignity or excellence. "CREATED" (Heb. bārā; LXX. ἐποίησεν), from the root *to cut, carve out, or form by*

[1] It is very important to distinguish between the declaration, "In the beginning," of Gen. i. 1, and the same words in John i. 1. For the former statement cf. Job xxxviii. 4; Isa. xl. 21, xli. 26; 2 Pet. iii. 4: for the latter statement cf. Ps. xc. 2; Prov. viii. 23; Col. i. 18; Rev. i. 8, iii. 14, xxi. 6, xxii. 13. These passages should be carefully studied. Compare also 1 John i. 1, "from the beginning." This marks the activity of the Word (Logos) in time from the initial point, whilst "in the beginning" of John i. 1 emphasizes the existence of the Word (Logos) at the initial point, and so before time (Westcott).

*cutting; then, to create, produce into being.* The word is used in the Old Testament only of God's works and acts. The Creator's mode of creating is not revealed, but simply the fact that it was by the putting forth of His will. (Cf. Ps. xxxiii. 6, 9, cxlviii. 5; Rev. iv. 11, R.V., διὰ τὸ θέλημα.) "THE HEAVEN AND THE EARTH": each word preceded in the Hebrew by the definite article and demonstrative particle, signifying *these very heavens and this very earth.* Thus the material universe was not made of pre-existing materials; it was emphatically a creation, the outcome of the Divine will, the Lord Jesus Christ, the image of the invisible God, being the Creator. (Cf. John i. 1–3, 10; Col. i. 16; 2 Pet. iii. 5.) The reception of this knowledge is by faith (Heb. xi. 3).

*The Earth and its Condition* (*v.* 2).

Every word in this verse is significant. The conjunction "AND" may be rendered "*but*," and is so in the LXX. (δέ) and Vulg. (*autem*). The verb "WAS" may be rendered "had become." (See Gen. xix. 26, same root-word.) "WITHOUT FORM AND VOID." These terms do not fully express the meaning of the Hebrew words, "thōhu, vōhu," which is literally *desolate, empty.* (Cf. Isa. xxxiv. 11, Jer. iv. 23–27, where these words occur, and are used to describe a state of judgment and utter ruin. Cf. also Isa. xlv. 18, where the words "in vain" are "thōhu" in Hebrew, and should be rendered "desolation.") "THE FACE OF THE DEEP," or surface, lit. *a great mass of waters, abyss* (LXX. ἀβύσσου). "AND THE SPIRIT OF GOD" (Heb. rūach Elōhim; LXX. πνεῦμα Θεοῦ). The Hebrew word "rūach" signifies *wind, breath, spirit.* In this case not a mighty wind, but the Spirit of God, the Third Person of the Trinity. "MOVED UPON THE FACE (OR SURFACE) OF THE WATERS": lit. *brooded over, cherished,* the Piel form of the Hebrew verb, "rācōph"

(LXX. ἐπεφέρετο; Syr. incubabat (Latin translation), imparting life. Cf. Deut. xxxii. 11).

There can be no difference of opinion as to the first verse of this chapter, describing the creation of the material universe, including our solar system and the earth we inhabit, at some remote period in the ages of the past, designated in the sacred record as "in the beginning." It is still a matter of opinion whether this opening statement is to be regarded as an entirely independent and separate enunciation of a fact, or an introduction to and summary of that which follows afterwards in explanation and detail. It therefore becomes an important question to consider whether the second verse does describe the primordial condition of the earth, or whether it may not be the condition into which it was brought in consequence of sin and rebellion against God. It is expressly stated in Isa. xlv. 18 that the Lord "did not create the earth a desolation, but that He formed it to be inhabited." This opens up a wide field of inquiry as to Satan, his condition or state when first created, his subsequent rebellion and its results (see p. 57). The grammatical construction of the passage fairly points to a wide and almost indefinite interval between these two verses; for if the first verse were a mere summary, the second verse would be the commencement of the history, and would not begin with the conjunction "and" (cf. Gen. v. 1).[1] This interval, extending possibly through millions of ages (upon which point, both as to the period of time and the changes that took place therein, Scripture is silent), gives

[1] See "Pusey on Daniel" (preface) for some valuable remarks on the grammatical construction of these two verses, and the meaning of the words. Dr. Dathe, of Leipzig, a cautious and judicious critic, renders this first clause of *v.* 2, "But afterwards the earth became wasted and desolate" ("Translation of Pentateuch into Latin," 1781,—prior to the geological era).

space for all the geological records that modern science has unfolded, and removes the difficulty that has hitherto existed as to the correct interpretation of the word "day," so frequently occurring in the subsequent verses of this chapter. And any lingering doubt as to the correctness of such interpretation will be removed if it be really capable of demonstration that not long prior to the human period the earth did undergo a mighty convulsion, one of the many that have occurred in the history of our globe from the beginning, and to which it would appear that the period of the glacial epoch, or boulder drift, with its deluge of waters, corresponds. Such a state of things would be aptly described in the sacred volume by the earth being desolate and empty, and darkness upon the face of the deep. The following quotations will help to elucidate and confirm these statements.[1]

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[1] "If an intervening interval be allowed between the first act of creation and the six days' work, it is all that geology requires to reconcile its facts to revelation. For during that time all the changes of mineral constitution and organic life, which that science teaches to have taken place on the globe previous to the existence of man, may have occurred" (Hitchcock).

"Between the first and second, and between the second and third verses of the Biblical history of the creation, revelation leaves two great white pages, on which human science may write what it will, in order to fill up the blanks of natural history which revelation omitted itself to supply, as not being its office. Of each of these *cartes blanches* revelation has only given a superscription, a summary table of contents. The first runs, 'In the beginning God created the heavens and the earth.' How this was, how long it lasted, what followed thereon, what evolutions and revolutions took place, down to that state of things which the second verse describes, it says nothing. Let human science fill up the void if it can. The second *carte blanche* has the summary inscription, 'The earth was void and waste, and the Spirit of God was brooding on the face of the waters.' What influences the Spirit of God, which brooded over the waters, had upon them, what

## *The Manifestation of Light* (*vv.* 3–5).

"AND GOD SAID" = *willed or commanded*, as indicative of the thought and will of God immediately followed by the execution thereof (Maimonides). The Hebrew word

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operations and formations It called forth in them, revelation says not" (KURTZ: "Bible and Astronomy").

The researches of M. Elie de Beaumont, quoted in Lardner's "Museum of Science," show that at least seventeen convulsions have occurred in the history of our earth from the beginning, chiefly affecting Europe, and that one of these took place at the close of the tertiary period. Researches by M. d'Orbigny ("Prodrome de Palæontologie") indicate "that after the fourth great convulsion of the globe, when animal life first appeared, there have been at least twenty-eight successive convulsions of a like nature, each attended with the complete destruction of life; and that after the latest of these catastrophes, when the last strata of the tertiary formation were deposited, the most recent exertion of creative Power took place, and the globe was peopled with the tribes which now inhabit it, including the human race." His opinion therefore is, that a break did occur previously to the human period; for, says he, "not a single species, either vegetable or animal, is common to the tertiary and the human periods, and it is through species, and species alone, that an hereditary succession is kept up."

"The 'Great Ice Age' includes at least two distinct periods or epochs, the first of very great intensity and magnitude. . . . Long after this, and immediately preceding the present geological epoch, there was a minor glacial period, when only the now existing valleys, favourably shaped and situated for glacial accumulation, were partially or wholly filled with ice. There may have been many intermediate fluctuations of climate and glaciation, and probably there were such." (Quoted as from Geikie's "Great Ice Age," in "Science in Short Chapters," by W. M. Williams.)

"A climate such as the poles of our earth can scarcely produce—a cold in which everything that had life was benumbed—suddenly appeared, . . . a period in which the greater portion of the earth was covered by a huge mass of frozen water, when all life was annihilated, and everything organic on the earth was put an end to. . . . This glacial period is the epoch of separation betwixt the diluvial period, as it has been termed by geologists, and our present period; it is it which, like a sharp sword, has separated the totality of now

"āmōr" means *to utter, express, or disclose a hidden thought or feeling*, and implies, according to Delitzsch, both the thinking as an inward speaking, and the speaking as an audible thinking. "LET THERE BE LIGHT, AND THERE WAS LIGHT" = *let light arise, and light arose* (LXX. *γίνομαι*; Vulg. fiat lux). Light consists of undulations or waves of a transparent and elastic medium called ether, which pervades all space. Light travels at the amazing rate of 186,000 miles in a second of time, reaching our earth from the sun in about nine minutes, but requiring fifteen years and a half to reach us from a star of the first magnitude, twenty-eight years from one of the second magnitude, 3,500 years from one of the twelfth magnitude, and two millions of years from the most remote of the nebulæ. The creation of light must at least have been co-eval with the creation of

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living organisms from their predecessors, which lie interred in the sands of our plains, or below the ice of our polar regions" (Agassiz in *Edin. New Phil. Journal*, vol. xxxvi.).

"The withdrawal of the sun's influence had probably occasioned that glacial period, the vestiges of which, as geologists tell us, are plainly distinguishable at the close of the tertiary age" (PEMBER: "Earth's Earliest Ages," p. 81). Herschel in his "Familiar Lectures on Scientific Subjects," says: "In three days from the extinction of the sun there would, in all probability, not be a vestige of animal or vegetable life on the globe. The first forty-eight hours would suffice to precipitate every atom of moisture from the air in deluges of rain and piles of snow, . . . resulting in a temperature of between two and three hundred degrees below zero. . . . No animal could resist such a frost for an hour."

"At the same instant that these animals [mammoth, rhinoceros, etc.] perished, the country they inhabited became glacial. The event was sudden, instantaneous, without any gradation" (CUVIER: "Ossemens fossiles. Discours sur les révolutions du globe").

"The distribution of pliocene seas and lands was violently broken up, the climate was changed, and the huge mammalia met with a rapid and almost total extinction" (PAGE: "Advanced Text-Book of Geology," second edition).

the material universe, as recorded in Gen. i. 1. How much earlier we know not, but it is important to bear in mind the declarations in 1 John i. 5 and Jas. i. 17 : "God is light," "the Father of lights" ; also 1 Tim. vi. 16 and Ps. civ. 2 : "dwelling in the light which no man can approach unto," "who coverest Thyself with light as with a garment." (Cf. also John i. 4, viii. 22 ; Rev. xxi. 23.)[1] "AND GOD DIVIDED THE LIGHT FROM THE DARKNESS" : lit. *between the light and between the darkness.* In regard to these fundamental divisions, we are expressly told, "And God called (*denominated, appointed*) the light Day, and the darkness He called Night." The result of which was, as more correctly rendered from the Hebrew, "And there was evening and there was morning, one day" (LXX. ἡμέρα μία ; Vulg. dies unus). It is important to notice the amended translation of "one day," instead of "the first day," for it determines the meaning of the subsequent usages of the word "day" in this chapter, and restricts it to a day literally considered. The Hebrew word "ĕchād" (one) is a numeral having the power of an adjective, and the only numeral so construed (Gesenius). The remaining verses in Gen. i. may be read "second day, third day," etc., without the article, up to the sixth day, where the definite article occurs.[2] There is most important

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[1] See also an important passage in Isa. xlv. 7, "I form the light and create darkness." Can this mean that the forming (yātser) the light implies that light, as an entity or as an ether medium, existed from all eternity, and co-eval with God Himself from everlasting, and that He subsequently formed or adapted that light for the purposes of the material universe ; also, that darkness did not exist from everlasting, nor yet is co-eval with the creation of the material universe, but was created (bārā) at the time referred to in the third and fourth verses, when God said, "Let there be light : . . . and God divided the light from the darkness"?

[2] It is important to have a correct understanding of the "six days" of creation as recorded in this chapter. The primary signification of

practical teaching arising out of these two great symbols of light and darkness so largely used in the word of God. Light as emblematical of Deity, holiness; darkness, as emblematical of sin, misery. Of all mankind, it may be said, Sons of darkness, Sons of light. All are in darkness without Him who is the light of life (cf. 2 Cor. iv. 6, R.V.; Eph. v. 8–10; 1 Thess. v. 5, 6; 1 John i. 7).

*The Creation of the Firmament* (*vv.* 6–8).

The word "firmament" (Heb. rākīang; LXX. στερέωμα; Vulg. firmamentum) literally signifies in the Hebrew *the expanse*, from a word meaning *to stretch out, to expand by beating*. This open space, or expanse, is really the atmosphere of our earth, which upholds the aqueous vapour in masses of clouds, and extends from forty to sixty miles in every direction, serving also as a medium of light and life.[1] This expanse was made or prepared by God, by means of which He divided or separated between the waters from beneath the expanse,—that is, the waters which were spread over the earth, and between the waters from above the expanse,—that is, the clouds and any other receptacles of water (cf. Ps. cxlviii. 4); and this same expanse God called (denominated) heaven. The word HEAVEN in itself

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the word "day" is heat, and it is used (1) as the name given by God to the light (*v.* 5); (2) a day of an indefinite length=a section of time or period (Gen. ii. 4); (3) a day of rest, in which God ended the work which He had made (ii. 2); (4) a definite period of light and darkness, morning and evening (*vv.* 5, 8, 13, etc.). "The light of the first day must have been confined to one side of the planet, for we are told that God at once divided between the light and the darkness, and that the alternation of day and night immediately commenced." (From "Earth's Earliest Ages." By Pember.)

[1] See Ps. civ. 2 and Isa. xl. 22, where the heavens are likened to a curtain, and the idea of expansion is clearly set forth.

means "*height, elevation*" (Heb. shamāyīm; Vulg. cœlum; Anglo-Saxon, heofen). The two words rendered heaven and expanse taken together express the combination of stability and expansion.[1] The celestial regions generally may be regarded under the threefold division of (1) the "cloudy heavens," illustrated by such phrases as the "*clouds of heaven*" (Matt. xxiv. 30), "*winds of heaven*" (Dan. viii. 8), "*rain of heaven*" (Gen. viii. 2); (2) the "starry heavens" (see Deut. xvii. 3, Gen. xxii. 17); (3) the "heaven of heavens" (see Deut. x. 14, 1 Kings viii. 27), illustrated by such phrases as "*the third heaven*" (2 Cor. xii. 2), "*the high and holy place*" (Isa. lvii. 15), "*the highest*" (Luke ii. 14). The creation of the heaven of heavens and the starry heavens is comprised in the first verse of this chapter. The making or preparing of the cloudy heavens is stated in *vv.* 6–8; and let it be well understood that this expanse or cloudy heavens, here called by God Himself "heaven," is really the region of the air in which we live and breathe, the "heavenly places" in which are found the spiritual hosts of wickedness (Eph. vi. 12), even the prince of the power of the air himself. This department of the Divine work closes with the statement, "And there was evening, and there was morning, second day" (no article).

### *The Gathering together of the Waters* (*vv.* 9, 10).

The waters which had hitherto overspread the earth were now to be gathered together (Heb. "kāvā," *to twist or fold together; hence to gather*) unto one place or station (from the

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[1] The Hebrew word for heaven is in the plural, and this is often used when the extension of the object forms a prominent idea. Observe, it is without the definite article or the demonstrative particle in this eighth verse, thus limiting and localizing the term, as contrasted with "these very heavens" of the first verse of this chapter.

Hebrew root "kum," *to stand*). The result of which was, "AND SHALL BE SEEN THE DRY." The verb is in the passive future, and the term "the dry," from the Hebrew root "yaveh," *to be dry*, signifies the dry ground or soil, the land as opposed to sea; not at this time created, but previously, "in the beginning." This "the dry" God called (denominated) Earth, and the gathering together of the waters He called Seas. Here then is the division into land and water, confirmed by the Divine declaration, "and it was so," as also by the Divine approbation "that it was good," that is, complete and lasting. (Cf. Ps. cxxxvi. 6, civ. 9; Job xxvi. 10; 2 Pet. iii. 5, 6. This latter passage requires careful consideration.)[1]

*The Creation of Vegetable Life* (*vv.* 11–13).

"AND GOD SAID (OR COMMANDED), LET THE EARTH BRING FORTH GRASS"—lit. *sprout forth, or germinate, tender grass, first sprouts*, LXX. *βοτάνην χόρτον*,—"THE HERB YIELDING SEED"—lit. *green herb fully grown seeding, or sowing seed*,—"THE FRUIT TREE YIELDING FRUIT AFTER HIS KIND, WHOSE SEED IS IN ITSELF"—lit. *tree of fruit, making* (āsāh) *fruit after, or according to, its kind or species, which its seed in it.* Again the Divine declaration, "and it was so"; and yet further, the ratification or fulfilment of the Divine command to the very letter as recorded in *v.* 12, with the expression of the Divine approval, "that it was good."[2] Thus the third

[1] See the Revised Version. For "compacted" read "formed or constituted" (*συνεστῶσα*). Does the context allow this to refer to the Noachian deluge?

[2] There are two distinct words in the Hebrew for the "bringing forth" in *vv.* 11 and 12: the first implying a sprouting forth; the second a going out or going forth, and hence applied to the productions of the earth. This is fully recognised in the LXX. by the two words *βλαστάνω*, to germinate, and *εκφέρω*, to bring forth or yield.

day terminates. Observe the order of progression in the creation of vegetable life upon the earth,—grasses, herbs, trees; and further, that these are created before the vertebrate animals. Very possibly, the various forms of marine plants were created when the "Spirit of God" moved upon the face of the waters, as recorded in the second verse; but upon this point Scripture is silent.

### *The Appointment of the Luminaries* (*vv.* 14–19).

Once more God commanded, "LET THERE BE LIGHTS IN THE EXPANSE OF THE HEAVEN." It is important to observe that the Hebrew word "māōr," rendered light, really signifies "*luminaries or light bearers*,"—receptacles or special gathering points for the luminous substance or matter which is diffused through all nature and called essentially light. This light was created "in the beginning" when the material universe was created, perhaps at a still earlier period.[1] These luminaries were to divide the day from the night, lit. *between the day and between the night;* and to be FOR SIGNS, viz. indicating distances, position of places, changes of weather (Matt. xvi. 2, 3), miraculous events (Josh. x. 13), Divine judgments at the day of the Lord (Matt. xxiv. 29, 30; Luke xxi. 25; Joel ii. 30, 31, iii. 15; Isa. xiii. 10; Ezek. xxxii. 7, 8; Rev. vi. 12); also FOR SEASONS (Ps. civ. 19), (now probably the alteration of the earth's axis); FOR DAYS, the rising and setting of the sun (the revolution of the earth on its axis); FOR YEARS (the revolution of the earth round the sun); and to give light upon the earth by day and by night. Again the Divine declaration, "And it was so,"

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[1] See Ezek. xxxii. 8, where both words are used: "all the luminaries (māōr) of light (ōr) in heaven." The LXX. fully recognises this distinction: *φῶς*, light, *v.* 3 in Gen. i.; *φωστῆρες*, luminaries, *v.* 14.

and the fulfilment of the Divine command, "And God made two great lights (luminaries) and the stars," regarding the intermediate clauses of this sixteenth verse as parenthetical and explanatory. This difficult verse will be better understood by observing that the Hebrew word "āsāh" (made) may also be rendered "*appointed or constituted.*" See 1 Kings xii. 31, where the word "āsāh" occurs twice: "And he made a house of high places" (here in the strict sense of making or producing by labour), "and made priests of the lowest of the people" (here in the sense of appointing). So in 1 Sam. xii. 6, ". . . the Lord that advanced (āsāh, *constituted*) Moses and Aaron." Also in Ps. civ. 19, "He appointed (āsāh) the moon for seasons." The two great lights, which are evidently the sun and the moon of our solar system, because the one was for the ruling or government of the day, the other of the night, and the stars, which we know also to be suns, were created "in the beginning," but are now appointed (that is, the two great lights) to their specific offices, and are set or placed (lit. *given*) in the expanse of heaven, to give light upon the earth, to rule over the day and over the night, and to divide the light from the darkness. Then comes the renewed expression of the Divine approval, "that it was good"; and thus the fourth day terminates.

These wondrously beautiful heavenly bodies, sun, moon, and stars, are so often referred to in the word of God, that a very brief description of them will greatly assist in the understanding of the deeply interesting passages of Scripture presently to be noted.

The sun is a globe of the fiercest fire, nearly a million and a quarter times greater in volume than the earth, three hundred thousand times greater in mass or weight, and distant therefrom about ninety-one millions of miles. This immense mass shines by its own light in consequence of its

tremendous heat. This heat is so enormous, that it is computed as equivalent to that of six tons of coal burned each hour on every square yard of the sun's surface. It is not this interior nucleus which is visible to us. We see the exterior bright surface of the sun, called the photosphere, the only portion which is luminous; outside of this is an atmosphere or cloudy envelope, called the chromosphere, outside of which again lies the coronal atmosphere. There are cavities or hollows in the photosphere, some of enormous size, and these are the sun spots, which vary in number and appearance. There is nothing solid on the sun, everything exists in the shape of white-hot vapour. This is due to the incandescence of hydrogen gas and as many as thirteen different metals, the chief of which are sodium, iron, magnesium, copper, calcium, manganese. But whence the supply of fuel to generate this enormous light and heat, for the fire of the sun is not a case of mere combustion? The supply is on the outside, and consists of an immense reservoir of meteoric matter, while the products of combustion are swallowed up in the sun's capacious interior as they are generated. The light and heat of the sun are almost entirely due to friction; that is, rather by the fall of the meteorites than their combustion.[1] Nine-tenths of the light of the sun is produced by incandescence of the earthy products, and one-tenth by combustion. The probable slow contraction of the sun's diameter has also to be taken into consideration as an additional cause of the great heat evolved; and modern scientific opinion is in favour of contraction, rather than "meteoric matter," as the immediate cause of the vast solar heat. But besides this light and

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[1] "The basis of the meteoric theory is simply this: if a moving body be stopped, either suddenly or gradually, a quantity of heat is generated" (DR. YOUNG: "The Sun").

heat in the sun's rays, there is the chemical force (actinic rays); thus separating the carbon from the oxygen, and making the carbon subservient to vegetable life. It is thus that the earth is clad with verdure; in fact, it is impossible to exaggerate the amount of beneficent influences and forces derived from the sun, the great centre of our solar system.[1]

The sun is referred to in the word of God upwards of one hundred and fifty times. The following passages are selected: Ps. lxxxiv. 11: "The Lord God is a sun and shield"; Ps. lxxxix. 36: " . . . his throne (David) as the sun before Me"; Mal. iv. 2: " . . . shall the Sun of righteousness arise with healing in His wings"; Matt. xiii. 43: "Then shall the righteous shine forth as the sun in the kingdom of their Father"; "Matt. xvii. 2: " . . . and His face did shine as the sun" (transfiguration).

THE MOON is a satellite connected with our earth, but much smaller, a little over two thousand miles in diameter, and distant therefrom only about a quarter of a million of miles. It revolves round the earth, presenting different phases according to its relative position,—crescent, gibbous, full. The telescope reveals mountain ranges and walled plains and craters, but there is apparently no atmosphere. It shines by reflected light, and forms a beautiful object at all seasons of the year, fulfilling its special mission as "the lesser light to rule the night." The moon is referred to

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[1] Astronomers are for the most part agreed upon the following conclusions as to the constitution of the sun: 1. The central portion is probably for the most part a mass of intensely heated gases. 2. The photosphere is a shell of luminous clouds, formed by the cooling and condensation of the condensible vapours at the surface, where exposed to the cold of outer space. 3. The chromosphere is composed mainly of uncondensible gases (conspicuously hydrogen) left behind by the formation of the photospheric clouds. 4. The corona is as yet unexplained. (DR. YOUNG: "The Sun.")

upwards of forty times in the word of God. (See Job xxv. 5: "Behold even to the moon, and it shineth not"; Ps. lxxii. 7: " . . . and abundance of peace so long as the moon endureth" (lit. until no moon); Cant. vi. 10: " . . . fair as the moon, clear as the sun."

THE STARS are distant suns, the nearest nineteen billions of miles, or five hundred thousand times the distance of the sun, the centre of our system. The stars are globes of the fiercest fire; they shine because they are white hot, and they present on their exteriors a bright surface, called the photosphere, outside of which is an atmosphere composed of vapours. The materials of the photosphere consist of metals at an intense heat, and other substances in a liquid or vaporous state. These and many other most important facts connected with the science of astronomy have been revealed by the spectroscope. About three thousand stars are visible to the naked eye at any one time; but a powerful telescope reveals as many as twenty millions of stars, eighteen millions of which lie in or near the "milky way," a beautiful belt of pale light spanning the sky, and consisting of small stars, not nebulæ, apparently close together.[1] The star most generally known is Sirius, or the Dog-star. Its diameter is about fourteen times larger than the sun, and its volume upwards of two thousand six hundred times greater. It exhibits a spectrum of great beauty, establishing the existence of sodium, magnesium, hydrogen, and iron in its photosphere. From the remotest antiquity the stars have been classified into groups called constellations; of these the Great Bear, Orion, the Northern Crown, Cassiopea are familiar to all.

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[1] A beautiful confirmation of the promise to Abraham that his seed should be in number as the stars of heaven. (Cf. Gen. xv. 5; Deut. i. 10.)

THE NEBULÆ are masses of glowing or incandescent gas, as demonstrated by the spectroscope; and although several are now shown by a powerful telescope to be star-clusters, yet it is supposed that there are many which cannot be so resolved, and therefore give evidence of the existence of a nebulous fluid in space. The great nebula in Orion, upwards of two trillion times larger than the sun, may be seen by the naked eye on a dark, clear night; it has not hitherto been resolved into stars by the most powerful telescope.

The stars are referred to some forty times in the word of God. The following passages are selected: Ps. cxlvii. 4: "He telleth the number of the stars"; Job xxxviii. 7: " . . . when the morning stars sang together"; Dan. xii. 3: " . . . and they that turn many to righteousness as the stars for ever and ever" (lit. *for the ages and yet more:* Heb. l'olām vāed; LXX. εἰς τοὺς αἰῶνας, καὶ ἔτι); 1 Cor. xv. 41: " . . . and another glory of the stars: for star differeth from star in glory"; Rev. xxii. 16: " . . . the bright and morning star." See also Job ix. 9 and xxxviii. 31 for a reference to the Pleiades, Orion (constellations). Sometimes the sun, moon, and stars are all referred to at one and the same time in Scripture. (Cf. Ps. cxlviii. 3; Joel ii. 10; Rev. vi. 12, 13, xii. 1.)

*The Creation of Animal Life* (*vv.* 20–25).

"And God said (or commanded), LET THE WATERS BRING FORTH ABUNDANTLY (lit. *creep or swarm with*) THE MOVING CREATURE THAT HATH LIFE (lit. *the swarms or creeping things that have soul of life,* Heb. nĕphĕsh chayāh; LXX. ψυχῶν ζωσῶν), AND FOWL THAT MAY FLY ABOVE THE EARTH IN THE OPEN FIRMAMENT OF HEAVEN (lit. and more correctly, *and let fowl—winged creatures, insects or birds—fly*

*upon the earth, upon the face of the firmament of heaven*). AND GOD CREATED GREAT WHALES (lit. *great sea-monsters, long-stretched animals, fishes, crocodiles, etc.*), AND EVERY LIVING CREATURE THAT MOVETH, WHICH THE WATERS BROUGHT FORTH ABUNDANTLY AFTER THEIR KIND (lit. *every soul of life which is creeping, with which the waters swarmed*), AND EVERY WINGED FOWL AFTER HIS KIND" (*vv.* 20, 21).

It may be well to give the amended translation separately; thus: "And God commanded, Let the waters swarm with the creeping things that have soul of life, and let fowl (winged creatures) fly upon the earth, upon the face of the firmament of heaven. And God created great sea-monsters and every soul of life which is creeping, with which the waters swarmed, and every fowl of wing to its kind."

Admitting the possibility of the lower forms of aquatic animal life having been created by the Spirit of God when He moved upon the face of the waters (*v.* 2), we have in the two verses now under consideration ample scope for the creation of all aquatic animals (marine and fresh-water) of every kind, from the humblest zoophyte to the mollusca and crustacea, the more highly organized insects, fishes, reptiles, and the marine mammalia; also every form of winged animal, insect or bird, whether aquatic or aërial. There is a marked distinction between the water animals and the winged animals, but in reference to both it is distinctly said that God created them. The Hebrew word is "bārā," the same as in the first verse of this chapter. There is a marked difference in regard to the statements concerning the creation of the vegetable and the animal life, which is deserving of attention. As to the former, God commanded the earth to bring forth (*sprout forth*, Heb. dāshā) the grass, the herb, the fruit tree; as to the latter, whilst the water swarmed forth (another Heb. word,

shĕrĕts) in response to the Divine command, it is distinctly said that God created the creeping things of life, the great sea-monsters, and the winged fowls. It is important also to notice the terms "life" and "living creature." The Hebrew words are nĕphĕsh chayāh = *soul of life;* and the Hebrew word for "soul" is precisely the same as that which we shall hereafter see is applied to man himself. Upon this work of creation the Divine approval is again expressed, "it was good."

"AND GOD BLESSED THEM (Heb. bārak; that is, *made them to prosper or largely to increase*), saying, BE FRUITFUL AND MULTIPLY, AND FILL THE WATERS IN THE SEAS, AND LET FOWL MULTIPLY IN THE EARTH" (*v.* 22). Here then is the meaning and the effect of the blessing; these land and water animals were to prosper and be abundant. How this has been fulfilled and to what extent every drop of water, whether salt or fresh, when examined under the microscope, can testify; and not only so, but every region of the air is found on examination to be teeming with life. Thus the fifth day terminates. "AND GOD SAID, LET THE EARTH BRING FORTH (the same Heb. word as in *v.* 12; LXX. ἐξαχω) THE LIVING CREATURES (*living soul or being*, Heb. nĕphĕsh chayāh; LXX. ψυχὴν ζῶσαν) AFTER ITS KIND, CATTLE (Heb. behēmāh, from root *to be dumb;* LXX. τετράποδα), AND CREEPING THING (rĕmĕs, same Heb. word as in *v.* 21), AND BEAST OF THE EARTH (Heb. chayāh, from the root *to live;* LXX. θηρία) AFTER HIS KIND: AND IT WAS SO" (*v.* 24). "AND GOD MADE (Heb. āsā, not bārā) THE BEAST OF THE EARTH AFTER HIS KIND, AND THE CATTLE AFTER THEIR KIND, AND EVERYTHING THAT CREEPETH UPON THE EARTH (lit. *of the ground or soil*, Heb. ādāmāh) AFTER HIS KIND. AND GOD SAW THAT IT WAS GOOD" (*v.* 25).

In these verses we have three distinct orders of animals mentioned: (1) The cattle, probably domestic cattle, herbi-

vorous animals; (2) creeping things, such as reptiles, worms, insects, etc.; (3) beasts of the earth, wild animals in distinction from domestic cattle. This completes the record of creation generally. The earth is now ready for the advent of the human being, man. It will be seen that there is a progressive order of development, not in every detail following the order of previous creations, as disclosed in the strata of past ages with their fossilized contents, but nevertheless in general accord with the same, certainly no divergence; proving that there is not, there cannot be, any real antagonism between the facts of science when correctly enunciated, and the word of the living God when rightly interpreted.

*General Deductions in regard to Creation.*

1. God the one and only Creator. His existence is from everlasting to everlasting.

2. God in the beginning created the material universe, consisting of the heavens, the heavenly bodies, and the earth we now inhabit. This statement of creation is the enunciation of an independent fact, and not a summary of that which follows.

3. The earth was not created originally a desolation, but was formed to be inhabited; afterwards, it had become waste and desolate.

4. Scripture is silent both as to the length of time and the changes that took place during the interval between the first and second verses of chapter i.

5. There is ample room during that interval for all the recorded facts of geology; these indicate the probable vast extent of that interval, and the changes or creations that occurred therein.

6. Light was coeval with "the beginning"; its manifestation took place subsequently.

7. God made an expanse which He called heaven.

8. The waters were gathered into one place, and dry land appeared (not created), and vegetation sprouted forth.

9. God created the sun, moon, and stars in the beginning, but the sun and moon were appointed to their specific offices, in relation to the present condition of the earth, on the fourth day.

10. The waters swarmed forth creeping things and flying fowl; fishes, reptiles, birds, and finally cattle and beasts were created, all prior to the creation of man.

11. In all this there was a progressive order of development, from the lowest forms of animal life to the highest forms of the vertebrate animals.

12. The Bible and true science are in perfect harmony and accord.

### *The Creation of Man* (*vv.* 26, 27).

The creative work of God culminated in the creation of man. Thus man the human being is the summary of all preceding organizations and the crowning apex of creation. The Divine determination to make man is thus expressed in *v.* 26: "AND GOD SAID, LET US MAKE MAN IN OUR IMAGE, AFTER OUR LIKENESS." This is not an address to the angels, rather an intimation of the Trinity, and a consultation between the Three Persons of the Godhead, as Delitzsch well observes in his "Biblical Psychology," and further states: "The process of man's creation is essentially distinct from that of the brute creation. The animals were called into being by the Divine command of power; man, no such command, but a solemn word of self-determination precedes. His creation is an act of immediate formation by God; his internal nature, a direct act of God's breathing." The word "MAKE" is the same Hebrew word (āsāh, to produce by labour)

that is used in *vv.* 7, 16, 25. "MAN" (Heb. ādām, *to be red or ruddy:* Ges. dāmāh, *to be like*, from the stem dām, *blood*, also *likeness;* hence ādām, a creature of likeness, a human being, MAN.—Hellmuth). The word ādām is without the definite article, hence used collectively of the human race (Vulg. homo; LXX. ἄνθρωπος). "IN OUR IMAGE": lit. *a shadow, hence shadowing forth.* "AFTER OUR LIKENESS" (Heb. root dāmāh, *to be like*). The word "image" denotes the outline, and the word "likeness" the filling up of that outline (Delitzsch). Yet as the shadow is inferior to the substance, so man is infinitely below God, though made in the image of God and after His likeness. (Cf. Gen. v. 1, 2; ix. 6.[1]) To man, including also the woman, as indicated by the expression "them," was universal dominion given over all the earth, and over all created thereupon. (Cf. Ps. viii. 4–9; Heb. ii. 6–9.) This dominion was lost in a great measure by the fall of the first Adam, but it will be recovered in the last Adam more fully and gloriously in the ages to come.

The fact of man's creation as the result of the Divine determination is expressed in *v.* 27, "AND GOD CREATED (Heb. bārā, the same word as in *v.* 1) THE MAN (lit. *this very man*, for the word man is individualized and emphasized by the definite and objective articles) IN HIS IMAGE, IN THE IMAGE OF GOD HE CREATED HIM, MALE AND FEMALE HE CREATED THEM." Here the sexes are recognised distinctively, male and female, man and the woman. But the fact that woman is not yet brought into being absolutely, shows conclusively that man and woman

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[1] It is interesting to observe the connection between the Hebrew words dāmāh, *likeness*, ādāmāh, *ground*, ādām, *man*, and dām, *blood*. These words are almost identical in the Syriac (d'mūtho, *likeness*, ōdōm, *man*, and dōm, *blood*).

together form the human being in the mind of God. Observe that in this 27th verse the fact of man's creation by God is thrice declared; and the nature of that creation, viz. in the image of God, is twice affirmed, but with the statement reversed. Thus, as Keil observes, in this accomplishment of the Divine purpose, the words swell into a jubilant song, the creation of man being celebrated in three parallel clauses. Such is the Scripture account of the creation of man in the image and after the likeness of God. "This likeness of man to God is the great central fact of human history. Its first bestowal reveals the destiny which God marked out for the race. Its loss was the first great catastrophe, and its recovery will be the final consummation of the world's history." [1]

But it may be asked, In what does this likeness of man to God consist? Clearly not a likeness of creation in the moral image of God absolutely and inherently, else man had not been liable to fall. Is not the similitude to be found in regard to Him who, as the eternal Son, co-equal and co-eternal with the Father, became also the Divine Logos (the pre-existent Messiah) or form of God, and as such, the beginning of the creation of God, the first begotten of all creation, in after ages to be manifested as Jesus in the flesh, the Man Christ Jesus? [2] Here then is the Divine pattern, yet man only as the shadow or image of

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[1] It is interesting to notice the account of man's creation as recorded in the Book of Job: 1. "*Man made of the dust of the ground*" (Job x. 9, xxiii. 6). 2. "*Man made by God*" (Job x. 8, xxxiii. 4, first clause). 3. "*Man's life from God*" (Job xxxiii. 4, second clause; xxvii. 3, last clause).

[2] "Man is made in the likeness of God; God, in forming the first man, took for pattern the future Man, Christ" (Tertullian). "God, creating man in His own likeness, foreshadowed the coming of the Redeemer in the likeness of man to re-unite him to his God" (P. SMITH: "Ancient History.")

God. Not absolutely and essentially perfect and holy as the Divine original, but, however comparatively pure and holy at first, with the tendency to fall. Not absolutely mortal or immortal in himself, for God "only hath immortality" (*ἀθανασίαν*), yet capable by his conduct of becoming either. As Augustine says: "No created being can be immortal in the same sense as God, since the existence of every creature depends continually on the Divine will. The soul can be destroyed by nothing but the will of God." In connection with this wonderfully deep and stupendous subject consult, study, and compare the following passages of Scripture: Prov. viii. 22–31; John i. 1–3, 14; Rom. v. 14: " . . . *who* (Adam) *is a figure* (τύπος) *of Him that is to come*" (τοῦ μέλλοντος); 1 Cor. xi. 7: "*For a man indeed ought not to have his head veiled, . . . being originally* (ὑπάρχων) *the image and glory of God*"; 2 Cor. iv. 4: " . . . *Christ who is the image* (εἰκών) *of God*"; Phil. ii. 6: " . . . *Christ Jesus, who, being originally* (ὑπάρχων) *in the form of God*" (ἐν μορφῇ Θεοῦ); Col. i. 13–15: " . . . *the Son of His love, . . . who is the image* (εἰκών) *of the invisible God, the firstborn of all creation*" (πάσης κτίσεως); Heb. i. 3: " . . . *who* (Son) *being the effulgence of His glory, and the very image* (impress, χαρακτήρ) *of His substance*" (substructure, ὑποστάσεως). For manifestations of the "form of God" in glory see Ezek. i. 26–28; Exod. xxiv. 10; Rev. iv. 2, 3; Isa. vi. 1–6: for the confirmation of this last passage cf. John xii. 37–41.[1]

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[1] The following distinctive designations of the Second Person of the Trinity may be helpful to Bible students: 1. THE ETERNAL SON, co-equal and co-eternal with the Father (cf. Prov. viii. 22–31; Mic. v. 2; John i. 18; Ps. xc. 2). 2. THE DIVINE LOGOS, the only begotten Son—the form of God, one with God, the pre-existent Messiah (cf. John i. 1, 2; Heb. i. 1–3; Phil. ii. 6). 3. THE LORD JESUS CHRIST, the Logos become flesh—the Son of man, Jesus of Nazareth

*The Divine Blessing and Authority given to Man* (*vv.* 28–30).

God having created man (male and female), now blessed them. He gave them definite commands as to replenishing and subduing or conquering the earth; also as to their dominion over the fish of the sea, the fowl of the air, and over every living thing that creepeth upon the earth. He also promised abundance of food both for man and for animals, the whole of which was to be derived from the vegetable kingdom, restricted in the case of animals generally, to "every green herb for meat" (lit. food), but as regards man seeds and fruit in addition. It was not permitted to eat flesh until after the flood (Gen. ix. 3). Such then was the primeval food and the primeval condition; and this prevailed for a time, but how long is not revealed. Will there be a return to this primeval food in the glorious times of the millennial reign and dispensation, when "the lion shall eat straw like the ox," and "the wolf and the lamb shall feed together"; and when, as regards redeemed and glorified man, he shall "eat of the tree of life which is in the midst of the paradise of God"? (Cf. Isa. xi. 6–9, lxv. 25; Ezek. xlvii. 12; Rev. ii. 7, xxii. 2.)

*The Completion of the Work of Creation* (*v.* 31, ii. 1).

These two verses should not be separated. God beholding everything or all that He had made, pronounced it to be, not only good, but very good (Heb. tōv m'ōd, signifying *exceedingly good, most perfect*). The sixth day (with the definite article) was now completed; the heavens and the earth and all the host of them, comprising all the parts of the visible creation, were finished; creation work was accomplished.

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(cf. John i. 14; 1 Tim. iii. 16; Luke i. 35; Gal. iv. 4; 1 Tim. ii. 5 Heb. ii. 16, 17, iv. 15).

*The Sabbath of Rest* (ii. 2, 3).

The work of God being finished, the seventh day commences, the number seven symbolizing perfection. On this day God rested or ceased from all His work which He had made, in consequence whereof He blessed the seventh day and sanctified or separated it from the rest of the days. Not that God was fatigued by the exercise of creative power (cf. Isa. xl. 28), but creation being completed, God rested or ceased from His work. The Hebrew word for rest is "shabath," and hence the term sabbath, which has passed into ordinary use. Into this sabbath of rest Adam and his helpmeet Eve entered, in the blissful enjoyment of communion with God, until the tempter came. Then the rest was disturbed, and the creative work of God was again called forth in redemptive energy and power. The last Adam, the Divine and perfect Man, appears; the declaration, "It is finished," is heard; and again there is rest, the full enjoyment of which is in the future glory, but the entering into which is for the immediate present; for it is written (Heb. iv. 3, 9, 10): "We the believing ones do enter into rest. There remaineth therefore a rest (the keeping of a sabbath) for the people of God." Thus does the declaration in Genesis throw light on these passages in the Epistle to the Hebrews; and whilst the early chapters of the Book of Joshua set forth this rest historically, and the Epistle to the Ephesians the rest doctrinally and practically, the Book of Revelation reveals to us the perfect and completed rest in the glory of the future.

*Supplementary Account of the Work of Creation* (*vv.* 4–6).

The term "THESE THE GENERATIONS" (*histories, genealogies*) marks the commencement of a new section. It is indeed the title thereof, and refers to that which follows.

Reference is first made to the creation (bārā) of the heavens and the earth, the material universe, "in the beginning," as stated in the opening verse of the first chapter; then to the day (period or time) when the Lord God made (āsāh), or prepared, the earth and the heavens (firmament). The inverted order of the words "earth and heavens," and the change in the verb from "created" to "made," clearly indicate the creative work of the six days as recorded in Gen. i. In the fifth verse a distinct statement is made as to the vegetable life, that every plant or shrub of the field was made before it was in the earth, and every herb of the field before it grew. For as yet there was neither rain upon the earth, nor a man to till or cultivate the ground (lit. *a man nowhere*), but a mist or exhalation went up or ascended from the earth (ĕrĕts), and watered or saturated the whole face of the ground (ādāmāh). The vegetable life was not therefore an evolution, nor a spontaneous growth, but the direct work of God Himself, and in perfect harmony with the previous statements recorded in Gen. i. 11, 12. Furthermore, that vegetable life was nourished and sustained wholly apart from human labour, whilst the food necessary for the sustenance of animal life was provided according to the declaration in Gen. i. 30.

It is very important to remark the change in the Divine title from "GOD" (*Elōhim*) simply, to the "LORD GOD" (*Jehōvāh Elōhim*). In the first genealogy we have presented the relation in which God stands, as the Creator of all things, to the earth and to man. Hence the name Elōhim, which occurs in chap. i.–ii. 3 not fewer than thirty-four times. In the second genealogy, chap. ii. 4–25, we have presented the relation of God to man as the special object of His love. Hence the name Jehōvāh Elōhim, which occurs ten times. This word Jehovah is a most important one, so sacred as to be rarely uttered by the

Jews, in fact, only by the High Priest, on the day of atonement; the word Adōnāi was used instead, which signifies "Lord, my Lord." The root of the sacred and holy name "Jehovah" is taken from the verb *havah*, to be, signifying *self-existence*, the word itself meaning "*He is.*" The proper pronunciation of this word is unknown.[1] Thus Jehovah is the name of the covenant God, specially as the manifestation of God as the Son, a name of love and protection; and the union of the two names, the Lord God (Jehovah Elohim), as the Creator of the universe, carries us back to the "beginning" of Gen. i. 1, and forward to John i. 3 and Rev. i. 4, passages which have a distinct reference to the Lord Jesus Christ, first as the Creator (Elohim), and next as the One (Jehovah), "which is and which was and which is to come" (ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος).

### *Detailed Account of the Creation of Man* (*v.* 7).

This is a wonderful portion of Scripture, full of precious truth, every word therein important. It is of such deep significance, says Delitzsch, that interpretation can never exhaust it; it is the foundation of all true psychology. The verse contains only sixteen words in the Hebrew, yet does it disclose more of the origin of life, and incidentally of the true constitution of man, than all the books on physiology and philosophy combined. It is, in fact, the only true and reliable account of the creation of man, the

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[1] The word "JEHOVAH" is really compounded of the future, the participle, and the past of the Hebrew verb "havah," to be. Thus, Jeh, "*He will be*," ōv, "*being*," Ah, "*He was.*" The three vowel points making up the word Jehovah are taken from Adōnāi. The original pronunciation of Jehovah was probably "*Jahu*" or "*Yahveh*"; this latter is supported by Theodoret and Epiphanios.

source of life in him, and the impartation of life to him. The three clauses of this verse must be noticed separately:

1. "AND THE LORD GOD FORMED MAN OF THE DUST OF THE GROUND." Not the Elohim alone, but the Jehovah Elohim formed the man of dust from the ground. "FORMED," from the root yātsăr, *to form or fashion, as a potter the clay.* This is the third of the three words used in describing the creation of man; viz. *create* (bārā), *make* (āsāh), *form* (yātsăr). (Cf. Isa. xliii. 7, where all these words are used in regard to man.) "MAN," the man with the definite and objective articles = *this very man.* "OF DUST FROM THE GROUND" (lit. *dust, earth comminuted to small particles, the primitive atoms of the ground*). It is a fact, that the various chemical elements which exist in the human body, such as carbon, iron, phosphorus, lime, sulphur, oxygen, hydrogen, nitrogen, etc., are all to be found in the dust of the ground.[1] (Cf. Job x. 9, iv. 19, xxxiii. 6.)

2. "AND BREATHED INTO HIS NOSTRILS THE BREATH OF LIFE." "BREATHED": lit. *blew* (LXX. ἐνεφύσησεν: cf. John xx. 22, where the same Greek word is used; Vulg. inspiravit). "INTO HIS NOSTRILS": lit. *breathing places* (LXX. εἰς τὸ πρόσωπον αὐτοῦ; Vulg. in faciem ejus). "THE BREATH OF LIFE" (Heb., nishmăth chāyīm, *the breath of lives;* LXX. πνοὴν ζωῆς; Vulg. spiraculum vitæ).[2]

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[1] The three commonest gases, oxygen, hydrogen, and nitrogen, with carbon and sulphur, are the foundation stones of man's body. In slightly different proportions these elements constitute the primordial combination of matter which is the abode of life. In the finished structure there appears besides lime, potash, a little iron, sodium, and phosphorus. These are the constituents of the human body. (DUKE OF ARGYLL: "Unity of Nature.")

[2] The root of "nishmăth" is "nāsham," to pant; "chāyīm" is the

The Syriac reads, "And blew upon his face a living breath"; the Arabic, "And blew into his nostrils a breath of life"; the Samaritan, "And blew into his face the spirit of life." (Cf. Job xxvii. 3, xxxii. 8, xxxiii. 4, xxxiv. 14, very important passages to study.) Such is the Scriptural and the only true account of the impartation and source of life.

3. "AND MAN BECAME A LIVING SOUL": lit. *and was the man to a soul of life*, i.e. *a living being* (Heb. nĕphĕsh chayāh; LXX. εἰς ψυχὴν ζῶσαν; Vulg. in animam viventem). The Hebrew term "nĕphĕsh" is from a root-word meaning to breathe, by which act the body lives. "Chayāh" is from a root signifying to live, which root is related to the verb "hāvāh," to be.

Furthermore, this verse of Scripture beautifully recognises, albeit incidentally, the tripartite nature of man, viz. spirit, soul, body. It expressly states that man is in his body dust from the ground; in his spirit, a Divinely in-breathed creature; in his soul, a living being, the same as the lower animals. (Cf. Job xxvii. 3, xxxii. 8, xxxiii. 4.) This great truth as regards the constitution of man is definitely stated by the Apostle Paul in 1 Thess. v. 23 and Heb. iv. 12.

Such then is the Bible record of the creation of man. It tells us plainly that man, the human being, is neither an evolution nor a development, but a creation direct from God Himself. Also that man was made in the image of God, after the Divine likeness; that he was formed of dust from the ground; that life, or the breath of lives, was imparted by the direct and immediate power of God, an emanation from the Divine rather than a creation; and

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plural of "chayāh." The plural is used in Heb. to denote extension of space and time; here it is used to express "spaces of time." Life, youth, old age are all expressed by plural nouns. (Ges.: "Grammar.")

that the result of all these creative, making, forming acts was a living human being, whose true nature is tripartite, consisting of spirit, soul, and body.

It is important to notice the extraordinary similarity existing between man and the animal as regards body and soul, and the marked distinction between man and the animal as regards spirit, which the sacred record emphatically enunciates. The organization of the body is the same in principle both in the animal kingdom and in man; for in regard to both it is distinctly stated that God (Elohim) created them and made them, and that the Lord God (Jehōvāh Elohīm) formed them, both man and animal, from the dust of the ground. (Cf. Gen. i. 21, 25, 26, 27; ii. 7, 19.) As regards the soul in the sense of life, the term living creature (nĕphĕsh chayāh) is used indiscriminately of animals and of man. (Cf. Gen. i. 20, 30; ii. 7.) But of no animal is it said that it was made in the image and likeness of God, or that God breathed into its nostrils the breath of lives. The word nishmăth = πνοή, breath, is used only in regard to man, never of the animal. The nearest approach thereto is Gen. vii. 22, where the three words are used, "the breath of the spirit of lives" (nishmăth, rūach, chayīm); but is not this in relation to the "all" of the "every man" in the previous verse? Neither is "nishmăth" ever used of the Spirit of God, always rūach = πνεῦμα. The statements in Gen. vi: 17, vii. 15; Ps. civ. 29, 30; Eccles. iii. 19--21 are not forgotten, and rightly interpreted and understood they will not be found to contradict the assertions just made. In all these passages the Hebrew word for both breath and spirit is "rūach," not "nishmăth." Thus rūach has a wide meaning and application, and both "rūach" and "nĕphĕsh" a lower meaning, as used in the Old Testament, than their Greek equivalents of πνεῦμα and ψυχή in the New Testament. Nishmăth is never strictly equivalent to

rūach, and whether in the sense of breath or spirit may be regarded as the rūach in action.[1] (Cf. Prov. xx. 27.)

From all this we conclude that man alone possesses spirit in the true acceptation of the term. It is this spirit which witnesses for God in the regenerate especially, and as conscience or God-consciousness makes the essential difference between the animal and the man. The possession of this spirit links man with the Divine, for it is that part of his being on which the Holy Spirit acts in its convicting, quickening, and enlightening power. Dead and dormant in the unregenerate man as to the things of God (though keenly alive to the things of time and sense), the spirit of man becomes awake and active when the Holy Spirit moves and acts; and hence the conflict between the human and the Divine. Any doubt as to the existence of "spirit" in man, whether regenerate or unregenerate, is set at rest by a careful consideration of the following Scriptures: Zech. xii. 1: "The Lord which formeth the spirit of man within him"; Num. xvi. 22: "O God, the God of the spirits of all flesh"; Isa. xlii. 5: " . . . He that giveth breath (nishmăth) unto the people upon it, and spirit (rūach) to them that walk therein"; Dan. ii. 1: "Nebuchadnezzar's spirit was troubled"; Gen. xli. 8: "Pharaoh's spirit was troubled." (See also Eccles. xii. 7; Heb. xii. 9; 1 Pet. iii. 19, "the spirits in prison"; 1 Cor. ii. 11, R.V.; Job xxxii. 8.[2])

Man therefore is, not only a being of the highest destiny, but Jehovah expressly says, "I have created him for My glory" (Isa. xliii. 7); and although all was lost in the first

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[1] See p. 74 for further information in regard to Gen. vii. 22, and a future exposition for Eccles. iii. 21.

[2] "Truly there is a spirit in man (ĕnosh, used of the race generally), and the inspiration (nishmăth) of the Almighty shall cause him to understand" (verb in Hiphil).—Job xxxii. 8.

Adam, all and more than all is regained in the last Adam. Consequently the future of redeemed man is glorious beyond description, nothing less than a full participation in all the rest, the perfection, the triumphs, and the glories of the Lord Jesus Christ, the last Adam, the Lord from heaven.

*General Deductions in Regard to the Creation of Man.*

1. Man, the human being, is neither an evolution from nor a development of other beings lower in the scale of animal existences, but a distinct, direct creation of the Lord God, who Himself formed man of dust from the ground, and Himself breathed into his nostrils the breath of lives.

2. The increase of the human race by propagation proceeds according to divinely appointed principles and laws. The embryo state of man presents a regular and determinate order of growth, exhibiting all the phases of development that are permanently manifested in the various classes of the vertebrate animals.[1]

3. There is no appreciable difference as to physical organization between man and the inferior animals; bone and muscle, bloodvessels and nerves, etc., are structurally alike in all.

4. The distinctive characteristic of man is the possession of a spirit, the being made in the image and after the likeness of God, and the breathing into his nostrils the breath of lives by the Lord God Himself.

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[1] In confirmation of this as regards the brain and nervous system, see the author's "Sketch of the Comparative Anatomy of the Nervous System, and the Analogies of its Development in the Human Embryo." 4to, with plates and tables. This book has long been out of print, but a copy may be seen in the libraries of the British Museum and the College of Surgeons.

5. Man being formed and made by God is created for God's glory, and this can only be realized by a full and complete surrender of spirit, soul, and body to Him who has redeemed man at an immense cost, and who claims the homage and loyal allegiance of every man for Himself.[1]

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[1] There are many deeply interesting matters connected with the creation of man, upon which, although the Bible is silent, science makes an effort to speak, the natural desire for knowledge upon a subject so intensely personal prompting and urging thereto. A preliminary question is raised in regard to the twofold account of the creation of man in Gen. i. 26, 27 and Gen. ii. 7. Do these relate to the same event? is it the same human being that is referred to in both instances? This opens up the question as to the antiquity of man, and whether there is sufficient evidence to prove the existence of a pre-adamite race of human beings, notwithstanding the absence of human remains in the geological strata. On the supposition that such evidence could be produced, and that there did exist another race of men on the earth prior to Adam, the statements in Gen. i. 26, 27 might possibly substantiate such facts; but if the suggested interpretation of Gen. i. 1, 2 be correct, then it fixes the time of the first account of man's creation to the same period as the six days creation of the present order of things, and carries us back no further than 6,000 years. Scripture therefore throws no absolute light on the subject; yet, on the other hand, Scripture does not contradict the same. And it is certainly too early yet to decide upon such important matters on the evidence of scientific investigation merely. Opinion is greatly divided as to the supposed pre-historic implements and lake dwellings, etc., although sufficient evidence has been accumulated to warrant careful investigation and research. What then is the relative position of the two scriptural accounts of the creation of man? How far do they harmonize? is there anything contradictory in the two records? Careful study will at once determine that there is not the slightest antagonism. The first record, in Gen. i. 26, 27, is a general statement, showing man's dignified position in the work of creation generally, and setting forth the Divine determination in regard to the creating of the human being (male and female) in the image and after the likeness of God. The second record, in Gen. ii. 7, is a detailed account of the creation of the individual man, describing his nature, how formed, and by what power and process life was imparted to him. The record in Gen. ii. 21–23 is a detailed account of the creation of the individual woman. Those who are in favour

*The Garden of Eden, with its River and Trees of Life and of Knowledge* (*vv.* 8–14).

The creative work of God in regard to man being completed, it was necessary that he should have a locality wherein to dwell. Hence the garden (LXX. παράδεισον) planted eastward in Eden by the Lord God, where He put or placed the man whom He had formed. This garden (situated probably in Armenia) was plentifully supplied with trees pleasant or desirable for sight, and good for food, which the Lord God caused to spring up from the ground. Two trees are specially named: 1. The tree of life (lit. the tree of the lives), which was probably designed to sustain the life breathed into the man at his creation. It would therefore be essentially a tree "good for food," bearing a fruit perhaps that contained all the elements necessary for

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of the existence of pre-adamite man do not place him further back than the pliocene of the tertiary period, a time subsequent to the creation of the mammalia; and regard his state and condition as savage and uncivilized, the traces of civilization not reaching back further than 6,000 years, when Adam, the ancestor of the civilizing race, was created. There is also another phase of this deeply interesting subject in connection with the fall and rebellion of Satan, leading to that altered condition of the earth as described in Gen. i. 2, and brought about in connection with the glacial epoch and pre-adamic deluge.* Were Satan's subjects, who fell with him, some of them spiritual beings, others fleshly beings? Are the demons of the New Testament (the wicked spirits of the heavenlies, Eph. vi. 12) the spirits of these fallen subjects of Satan? have they left any traces of their existence on this earth when in the flesh? do they form a pre-adamite race? Much interesting information on the whole subject will be found in Gall's "Primeval Man"; Pember's "Earth's Earliest Ages"; "Sermons in Stones," "Adam and the Adamite," "Builders of Babel," by McCausland; "Geological Evidences of the Antiquity of Man," by Sir C. Lyell, etc., etc.

* See p. 57 for a brief allusion to Satan's fall and rebellion in connection with the "Temptation by the Serpent."

nutrition and reparation. 2. The tree of the knowledge of good and evil (lit. a tree for the knowledge, or knowing, of good and evil). This was also a fruit-bearing tree, not evil in itself, but a good and beautiful tree, made by God, and designed by Him to test man's faith and obedience (*vv.* 8, 9). This garden was also plentifully supplied with water, a most essential element in vegetation and the sustentation of life, both animal and vegetable. A river went out of Eden to water the garden, which divided itself into four heads or streams. Each of these is mentioned by name, also the tract of country which each traversed. The first (Pison) is noticed in connection with an incidental statement regarding the nature of the country compassed by the river, viz. the land of Havilah, where there was gold of a very superior quality; also "bdellium," a white pearl or crystal (LXX. *ἄνθραξ*), and the onyx stone, so called from a resemblance to the human nail, but the root word signifying a "flashing forth of splendour." The second stream was named Gihon; it compassed the whole land of Ethiopia. The third stream was Hiddekel (the Tigris), and the fourth the Euphrates. Thus while the exact site of the garden may be difficult to determine with accuracy, the locality of Eden is indicated by the course and position of the rivers mentioned (*vv.* 10–14).[1] There are a few supplementary statements concerning Eden in Isa. li. 3; Ezek. xxxi. 8, 9, xxviii. 13, which it is interesting to notice.

Such then was Eden, with its garden and trees, its precious stones and metals, its tree of life and tree of know-

[1] Recent cuneiform discoveries have decided the site of the garden of Eden, and demonstrated the exactness of the Biblical narrative. It was that part of the land of Babylonia which extends northwards of the present ruins of Babylon; the district had a Babylonish name, "the Garden of the Lord of Lands," and is watered by the Euphrates.

ledge. In all this we have a type, a mirror of the heaven, the paradise, the Holy City of the future. (Cf. Rev. ii. 7, xxi. 10–23, xxii. 1, 2.) There are also various intermediate analogies and statements having reference to the Eden of Genesis and the New Jerusalem of Revelation, especially as regards the "river of God" and the "tree of life," which it is desirable to consider. (Cf. Exod. xvii. 6; 1 Cor. x. 4; John iv. 10–14, vi. 35, 48, 50; Ezek. xlvii. 1–12.) The personal application of all is most important, and resolves itself into the question as to whether we have individually partaken of the living water, the river of God. The Lord Jesus Christ is the true Rock, the smitten Rock; are we thirsty? and do we come to Him and drink? Only this water will suffice to quench the raging thirst of man; all besides is foul, polluted, worthless. And having drunk of the pure fountain ourselves, are there living waters flowing out from us to benefit and bless mankind? (Cf. John iv. 14, vii. 38. Observe, the "well" in us, the "river" from us.)

*The Divine Command to Adam* (*vv.* 15–17).

The dwelling place being prepared, the Lord God took (in the sense of taking possession of) the man, and put or placed him in the garden of Eden, to dress or till it, and to keep or guard it. Full permission was given to eat freely of every tree in the garden, including the tree of life; but there was an express prohibition in regard to the tree of the knowledge of good and evil, "Thou shalt not eat of it," accompanied by an emphatically declared penalty, "In the day that thou eatest thereof thou shalt surely die" (lit. *dying thou shalt die*). The prohibition was disregarded, the death penalty was incurred, not instantaneous as a fact, but immediate as regarded results. Thus Adam, though created originally in the Divine likeness, both in regard to form

and moral excellence, incurred the penalty of death by disobedience. Placed in the garden of Eden as a testimony for God, surrounded by all that was beautiful, every want supplied and the Divine favour accorded to him, the test of obedience failed, sin entered into the world, and death by sin.

### *The Creation of Woman and Institution of Marriage* (*vv.* 18–25).

But in all this beauty of the garden Adam was alone, and it was the Lord God Himself who said, "It is not good that the man should be alone; I will make him a help meet for him": lit. *not good to be the man in his solitariness or separation; I will make* (āsāh) *for him*[1] *a helper as in his front, or corresponding to him, his real counterpart; alter ego* (Hellmuth), *a second self* (Mercius); (LXX. κατ' αὐτόν —in *v.* 20 it is ὅμοιος αὐτῷ; Vulg. simile sibi; Chald. Paraph. quasi eum). Thus there were to be both conformity and adaptation between the helper and the one needing the help. An important incidental statement occurs in *vv.* 19, 20. It had been previously declared that God both created and made (bārā, āsāh) the entire animal kingdom (Gen. i. 21, 25). Now it is said that the Lord God formed (yātsar) from the ground every beast of the field and every fowl of the heaven (shāmayīm).[2] These cattle, beasts of the field, and fowls of heaven were brought (lit. *caused to come*, verb in Hiphil) to the man by the Lord God, to see what he would call them, and "whatsoever Adam called

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[1] The LXX. and Vulg. read "let us make" (ποιήσωμεν; faciamus).

[2] Hellmuth gives quite a different meaning to this verse by translating "yĭtsĕr" pressed together, from the root tsārōh, to be in a strait, to press, compress. For the translation of the whole verse see his "Biblical Thesaurus" *in loco.*

every living creature, that was the name thereof": lit. *and every (creature) which the man would call it, a living soul, it is its name* (Hellmuth). The naming of the animals was most probably connected with a knowledge of their structure and habits, thus giving evidence of mind and reason on the part of Adam, accompanied with the power of giving expression to the same in the form of speech or words. Doubtless many of these names have come down to us unchanged even to the present time. Cf. Job (only 2,000 years after Adam probably) xxxviii., xxxix., xl.

Yet amidst all this gorgeous array of the animal creation, there was not found a help meet for Adam. A special one has to be created, the statement concerning which, though brief, is most definite and demands very reverent attention. "AND THE LORD GOD CAUSED A DEEP SLEEP TO FALL UPON ADAM (lit. *a heavy sleep, stupor, or trance;* LXX. ἔκστασιν; Vulg. soporem); AND HE SLEPT (lit. *he slumbered or dozed*, a different word from the former one); AND HE TOOK ONE OF HIS RIBS (lit. a side bone; LXX. πλευρά; Vulg. costa), AND HE CLOSED UP FLESH INSTEAD THEREOF," or into its place. The Targum says, the lowest rib, the twelfth, technically called a floating rib, which, not being joined to the sternum, its removal would not derange the bony case inclosing the vital organs, and the flesh would close up or be formed instead thereof (*v.* 21). "AND THE RIB WHICH THE LORD GOD TOOK FROM THE MAN, MADE HE A WOMAN, AND BROUGHT HER UNTO THE MAN": lit. *He builded* (not āsāh, but yīvĕn, from bānāh, to build; LXX. ᾠκοδόμησεν; Vulg. ædificavit) *to a woman* (ishā, from root word to be feeble) (*v.* 22). "AND ADAM SAID, THIS IS NOW BONE OF MY BONES, AND FLESH OF MY FLESH": lit. *this* (zōth, fem.) *now bone* (ĕtsĕm)[1] *the very self*

[1] See Gen. vii. 13 and Lev. xxiii. 14, where "ĕtsĕm" is translated

*from my bones, and flesh from my flesh.*[1] "SHE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT OF MAN": lit. *to this shall be called woman* (īshā), *because from man* (īsh, not ādām) *was taken this.*[2]

This account of the creation of woman is entirely different from the previous displays of Divine creative energy and power. There is nothing like it in all creation; it stands alone, and evidently was intended by the Divine Architect to set forth some most important truth. The rib was a living organism, a portion of the man; it was not inert matter, like the dust of the ground. The woman builded therefrom was a living human being (nĕphĕsh chayāh), yet it is not said that God breathed into her breathing places the breath of lives. There was life already, vitality was in the rib itself; and that life, originally from God (cf. Gen. i. 27, v. 2) came to the woman through the man. The man and the woman were thus brought together by the Lord God Himself, and therein we have the Divine institution of marriage, in regard to which all other relationships are to be held subservient; and once more the unity as well as the union is emphatically declared, "AND THEY SHALL BE ONE FLESH." (Cf. Matt. xix. 5, Eph. v. 31.) In purity and innocence the man and his wife lived together, unconscious of their unclothed condition, until the tempter came.

The spiritual teaching in connection with all this is wondrously beautiful and significant; only the barest outline can be given. In the fifth chapter of the Epistle to

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"selfsame." Followed by a genitive, it is used instead of the pronoun itself. See Ges. and Buxt. *in loco.*

[1] This now, or at length, unlike the rest of the animals, is bone, etc. (Cornelius à Lapide).

[2] Ishā is the feminine termination of īsh. Thus the very words used confirm the wondrous unity and identity.

the Ephesians the apostle specially refers to the Divine institution of marriage as set forth in the bringing together of Adam and Eve. He introduces this in connection with a practical exhortation to husbands, and emphatically declares, "This is a great mystery: but I speak concerning Christ and the Church" (Eph. v. 25–32). This teaching may be set forth in regard to—

1. *The origin of the Church.* Eve sprang from Adam, the Church from Christ. (Eph. i. 4, 1 Pet. i. 2, John vi. 37.)

2. *The subordination of the Church.* Adam was first formed, then Eve. The Church is subordinate to Christ, not independent of Him. (1 Cor. xi. 8, 9; 1 Tim. ii. 12, 13.)

3. *The fellowship of the Church.* Adam and Eve were in loving intercourse with each other. The Church is in communion with Christ. (1 Cor. x. 16, 17; 1 John i. 3, 7.)

4. *The relationship of the Church.* Adam and Eve were not only in loving fellowship, but they were united to each other, the two were one flesh. The Church is the body of Christ, He being the Head thereof. The Church is the bride of Christ, He being the heavenly Bridegroom. These two relationships of body and bride make the union complete, perfect, absolute, eternal. (Cf. John xvii. 21–23; 1 Cor. vi. 17.)

Very solemn and important questions present themselves in connection with the foregoing spiritual teaching; viz.—

I. *Has the wife made herself ready?* The command is, "Therefore be ye also ready" (Matt. xxiv. 44).

II. *Is the bride prepared and adorned for her husband?* The promise of fine linen, clean and bright, is given (Rev. xix. 8).

III. *Does the bride hear and give heed to the midnight cry?* The declaration is, "Behold the Bridegroom!" (Matt. xxv. 6, R.V.)

The Saviour's exhortation, "WATCH" (Mark xiii. 37).

*The Temptation by the Serpent* (iii. 1–6).

A parenthetical episode concerning the origin, nature, position, fall, and rebellion of Satan, prior to the creation of Adam, here interposes itself. The subject is a solemn and important one, but limitation of space permits only the briefest allusion thereto. Satan was created by God in the remote ages of the past, an angelic being, a spirit of the highest order, to whom was delegated authority and power (cf. Luke iv. 6), perfect in beauty and in his ways, until iniquity was found in him. (Cf. Ezek. xxviii. 11–19.) As to his fall, only a few brief hints are given in God's word. (See 1 Tim. iii. 6; John viii. 44.) The fall of Satan led to his rebellion and the consequent putting forth of Divine power against him. This evoked the most bitter hostility to God and to His works, so that, when it was determined in the Divine counsels to create man, Satan came forth to tempt, and if possible to defeat and destroy. A consideration of these facts will serve to bring out in sharp outline the recorded circumstances of the temptation and fall of man, eventuating however in the Lord Jesus Himself coming forth from the Godhead "to take the misused power into His own hands, and to hold it until the rebellion be altogether suppressed and every trace of it obliterated." The effectual accomplishment of all this, as successively revealed in the various books of Scripture, sets forth most fully and clearly "the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Eph. iii. 10, 11).[1]

The chapter now under consideration opens with the declaration, "NOW THE SERPENT WAS MORE SUBTLE (crafty)

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[1] See "Earth's Earliest Ages," by Pember, chap. iii., for an exposition of Ezek. xxviii. and a fuller elucidation of the whole subject.

THAN ANY BEAST OF THE FIELD WHICH THE LORD GOD HAD MADE." "The serpent" (nāchāsh, from a Heb. root *to hiss, to whisper*) was not presumably a reptile form of the class reptilia originally, for it is compared or contrasted with "the beast of the field," not with "creeping things"; and the same occurs when the curse is pronounced (cf. *v.* 14). The inference is therefore obvious, that the external form of the serpent was in some way different from that which would now be regarded as a serpent. There can be no doubt that Satan himself was the originating cause of the temptation, for he is distinctly spoken of as "that old serpent called the devil" in Rev. xii. 9 and xx. 2. The main difficulty arises as to the external form which the serpent, or rather Satan in the serpent, assumed. The statements in 2 Cor. xi. 3, 14 help to elucidate and to identify the serpent beguiling Eve through his subtlety with Satan, and the fact of Satan transforming or fashioning himself into an angel of light suggests a connection with the "flying fiery serpent" (sārāph) of Isa. xiv. 29. The same Hebrew word is used to describe the "fiery serpents" of Num. xxi. 6–9,—lit. the serpents, the fiery ones (nachāshīm sarāphīm); the same word also (sārāph) is used for the seraphim of Isa. vi. 2, 6. Now as the flying fiery serpent (lit. flying seraph) of Isa. xiv. 29 is spoken of as connected with the root of the serpent (nāchāsh), the connection of Satan and the "saraph" serpent is so far established as to set forth Satan as an angel of light, and thereby to suggest the serpent presentation to Eve as having the form and semblance of a seraph with dazzling brightness.[1] If this be a correct interpretation, the question arises, Did Eve

[1] The passage in Isa. xiv. 29 literally reads thus: "For out of the root of the serpent (nāchāsh) shall come forth a viper's brood, and his fruit (or offspring) a flying dragon (or serpent, sārāph m'ophēph).

regard the being who presented the temptation as connected in outward appearance with some Divine manifestation, in fact, as possibly a messenger from God, and therefore as one who might be listened to? If so, then we can partly understand, though we can by no means justify, the fact of Eve giving heed to, and then being successfully beguiled by the subtlety of the tempter.[1]

It is important to notice carefully the conversation between the serpent and the woman, with its sad results. Satan insidiously asks, "YEA, HATH GOD SAID (lit. Is it even so that) YE SHALL NOT EAT OF EVERY TREE IN THE GARDEN?" thus raising a doubt as to the integrity of the Divine statement. The woman replies, We may eat of every tree but one; in regard to that one tree God hath said, "YE SHALL NOT EAT OF IT, NEITHER SHALL YE TOUCH IT, LEST YE DIE." This is not what God commanded (cf. Gen. ii. 17); there was nothing said about touching the fruit; and instead of "lest ye die," it was "thou shalt surely die." The woman therefore added to and altered the Divine statement. The tempter saw his opportunity, and immediately said, "YE SHALL NOT SURELY DIE," thus proving himself a liar. (Cf. John viii. 44; 1 John iii. 8.) "GOD DOTH KNOW THAT IN THE DAY YE EAT THEREOF, THEN YOUR EYES SHALL BE OPENED, AND YE SHALL BE AS GODS (lit. like God), KNOWING GOOD AND EVIL." The result was, that the woman saw the fruit with longing eyes, then took it and ate of it, finally giving it to her husband, who ate of it also.

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[1] It is only right to state that there is a species of serpent found in the East, nearly allied to the spectacle snake of India, which has the faculty of distending the hood, as if it had wings at the side of the head, and standing half erect when irritated. A serpent has no power actually to fly, and the so called flying serpents are only found represented in the symbolical pictures of Egypt.

A solemn lesson of instruction and warning is conveyed in attentively observing the progressive stages of the temptation. The first great mistake was a departure from the word of God; it was not received into the heart in its integrity, and retained therein. Then came the desire for the exercise of human wisdom and reasoning; the Divine command was lessened in its intensity, implicit obedience was not considered necessary, the woman yielded, and so far Satan triumphed. And thus it is in the present day. The word of God is called in question, the authenticity and plenary inspiration thereof is more or less denied, full scope is given to the exercise of the verifying faculty, sin and its penalties are made light of, the glorious promises of the triumphant future are frittered away, and a lifeless formality, a cold rationalism, or an absolute infidelity is the result.

*The Disobedience and its Results* (*vv.* 7–13).

Apparently but a short time elapsed and results followed:

1. *A knowledge of their condition.* "The eyes of both were opened, and they knew that they were naked" (*v.* 7). This was not the knowledge the tempter had promised, but the knowledge of their own unclothed condition. And with this discovery they sought themselves to rectify the deficiency. "And they sewed fig leaves together (lit. leaf of a fig tree) and made for themselves aprons" (lit. girdles: LXX. περιζώματα).

2. *Fear was engendered.* "And they heard the voice of the Lord God walking in the garden in the cool of the day" (rūach, the breeze or wind of the day, eventide). They must have often heard the voice of God; but now hearing it they were afraid, and hid themselves from the presence (face) of Jehovah, in the midst of the trees of the garden

(*v.* 8). The voice was an audible one (cf. *vv.* 9, 10; Exod. xx. 22; Deut. iv. 12), the voice of the Divine Logos, the second Person of the Trinity, the pre-existent Messiah—a Divine manifestation in an outward and recognisable form; but this was no longer a source of joy to Adam and his wife. In their unclothed condition they were terrified, and sought concealment. And so it is with the awakened and convicted sinner now; he tries to get away from the Divine presence, he is afraid of God, he dreads His anger (cf. Luke xxiii. 30; Rev. vi. 16, 17).

3. *Divine communion was lost.* The Lord God called unto Adam, saying, "Where art thou?" Adam heard the voice, but instead of responding as heretofore he was afraid, and hid himself, giving as a reason that he was naked, and implying thereby that he was unfit to appear in the Divine presence. Inquiry was then made as to how this information was obtained; had they been disobedient, eating of the forbidden fruit? (*vv.* 9–11.)

4. *Sin confessed.* A ray of light shines out in the midst of the gathering darkness and confusion. The man and the woman severally and separately acknowledge and confess their wrongdoing. The man said, "I did eat." The woman said, "The serpent beguiled me, and I did eat" (cf. 2 Cor. xi. 3), thus fully admitting the reality of Satan's power (*vv.* 12, 13). In all this, the true cause of the loss or the interruption of Divine communion is clearly shown to be disobedience to the Divine commands, indulgence allowed, sin committed. The only way of return is by confession of sin and acknowledgment of iniquity (cf. Jer. iii. 13; 1 John i. 9). Let this be done, and forgiveness and cleansing are faithfully promised and assured.

*The Curse, the Promise, and the Doom* (*vv.* 14–19).

1. *The serpent cursed* (*v.* 14). The curse fell upon the serpent, not upon the man and the woman who had been deceived thereby. "AND THE LORD GOD SAID UNTO THE SERPENT, BECAUSE THOU HAST DONE THIS, THOU ART CURSED ABOVE ALL CATTLE, AND ABOVE EVERY BEAST OF THE FIELD." The elements of the curse were twofold: "UPON THY BELLY SHALT THOU GO (walk), AND DUST SHALT THOU EAT ALL THE DAYS OF THY LIFE." (Cf. Ps. lxxii. 9; Isa. lxv. 25; Mic. vii. 17.) In these passages there is a primary reference to the serpent absolutely, but a distinct and emphatic declaration also of the degradation and utter overthrow of Satan himself.

2. *The promise of deliverance* (*v.* 15). Every word in this verse is important, and requires most careful consideration. Here is the first ray of Divine light in the midst of coming darkness, giving hope for the future. Here is the germ of all that shall be hereafter unfolded in regard to the tremendous conflict between Satan, the prince of darkness, and the Lord Jesus Christ, the Light of the world. Here is the cheering announcement of deliverance beforehand, of hope to lessen the anguish of despair. Here is a solemn declaration of a fact, an absolute promise of the fulfilment thereof, and a glorious prediction of future conquest and triumph. Satan used the woman as his instrument for the destruction of man; God uses woman as His instrument for the restoration of man. Notice the position of this verse. It occurs after the curse has been pronounced upon the serpent, and before the doom of the man and the woman is declared. "AND I WILL PUT (OR PLACE) ENMITY BETWEEN THEE (masc. the tempter) AND THE WOMAN, AND BETWEEN THY SEED (masc.) AND HER SEED (fem.); IT (masc.; LXX. αὐτός; Vulg. incorrectly, ipsa) SHALL BRUISE (or shatter, referring to the seed and not to the woman herself only) THY HEAD (the ser-

pent's head), AND THOU (the serpent's seed) SHALT BRUISE (or shatter) HIS HEEL" (the seed of the woman).

Thus there are two distinct seeds or lines of progeny and descent spoken of: the seed of the serpent, Satan; the seed of the woman, Christ. In the one case, the "children of the devil," the followers of the god of this age and prince of the power of the air; in the other case, the "children of God," the followers of the Lord Jesus Christ, the Prince of life, the King of kings and Lord of lords. And the whole Bible is but a narrative in varied yet harmonious detail of the ceaseless, persistent conflict between the powers of light and darkness; between the seed of Christ and the seed of Satan; between the King who shall reign in righteousness, His dominion universal and everlasting, and the usurper, who is even now defeated and degraded, and will be ultimately utterly vanquished and destroyed. Thus early was the gospel, or good news, of a Saviour promulgated; thus early did the penetrating eye of an omniscient God pierce into the future, and provide in this terrible emergency for the emancipation of Adam and his race. The Apocalypse of John reveals the glorious harvest, of which only the seed is spoken of in Genesis; and in the unfolding of the glorious conquests of the future, types and illustrations, figures and symbols, poetry and prose are well nigh exhausted in order to give point, emphasis, and power to the stupendous victory that shall be realized, when the kingdom shall be set up never to be overthrown, and the Lord Himself shall reign for ever and ever. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

3. *The doom of woman and of man* (*vv.* 16–19). The woman is first addressed. Her sorrow (pain) was to be greatly multiplied; in pain she should bring forth (bear) children; her desire was to be to her husband, and he was

to rule over her (cf. 1 Cor. xi. 3, xiv. 34; 1 Tim. ii. 15). The man is then addressed; the reception of the forbidden fruit, through the woman having first partaken thereof, is not admitted as an excuse for his disobedience. Yet the man himself was not cursed; the ground was cursed for his sake. Thorns and thistles were to be its produce; labour, sorrow, and death were to be his portion; and to the dust from which he was taken he was to return (cf. Eccles. xii. 7). Such then is the solemn doom pronounced on the man and on the woman as recorded in God's word. Let nothing be added to it, let nothing be taken from it by human hands. Death has passed upon all men, for all have sinned; but "since by man came death, by man came also the resurrection from the dead. For as in the Adam all die, even so in the Christ shall all be made alive" (cf. Rom. v. 12, 17–21; 1 Cor. xv. 21, 22).

We have now before us the true Scriptural account of the probation, the disobedience, the failure, and the fall of our first parents. We may well pause a moment and meditate thereupon; for may it not be confidently asserted that the fall of man is the one great fact around which many of the subsequent revelations of the Bible cluster and then concentrate themselves? and is it not to man as a sinner that the word of the living God, the remedial message of grace, is addressed? Concerning the origin of evil, we know little or nothing, but we do know that it existed before the creation of man.[1] What then may be regarded as the Divine pur-

[1] See p. 57 concerning the fall and rebellion of Satan. No help is afforded by Isa. xlv. 7, "I make peace and create (bārā) evil (rāng)." The word rendered evil is from a root meaning to break, afflict, used sometimes of God as bringing calamities; in Jer. xxv. 6 "hurt," Ruth i. 21 "afflicted," Eccles. i. 17 "vexation." The passage may therefore be rendered, "I create (in the sense of producing) calamity, affliction." (Cf. Jer. li. 20–24.)

pose or intention connected therewith? have we any clue to the same? The almighty and omniscient God foresaw both the temptation and the fall; to Him it involved no interruption nor surprise. What then is the probable end to be subserved? May we not venture to say, on the one hand the calling forth of the wondrous resources of Divine love and wisdom as evidenced in the incarnation, death, and resurrection of the Lord Jesus Christ; and on the other, the opportunity afforded to mankind for a more intimate acquaintance with the Divine character and attributes, and ultimately, through redeeming love, an exaltation far beyond the original Adamic paradisiacal position, even an absolute and eternal union with Him who is the Divine and perfect Man, the Lord of life and glory? Evil is not independent of God; the fall of man can never be allowed permanently to derange the purposes of God: for does not He that is seated on the throne declare, "Behold, I make all things new: it is done: I am the Alpha and the Omega, the beginning and the end: he that overcometh shall inherit all things"?

### *Adam's Faith* (*v.* 20).

It would be difficult to conceive the greatness of the anguish, the depth of the remorse which Adam experienced in the recollection of the transgression committed, and the prospect of the doom pronounced. But through infinite grace and mercy, Adam heard and believed what God had said, and as a proof of his faith, and having regard to the supremacy conferred upon him by Jehovah Himself, as recorded in *v.* 16, he called his wife's name "Eve" (Heb. chāvāh, life; LXX. Ζωή; Vulg. Heva), and recognised her as the mother, not of the dying, but of the living, and that from her would spring the promised Seed.

*Adam's Clothing* (*v.* 21).

When the eyes of the man and the woman were first opened, after having eaten of the forbidden fruit, they endeavoured to clothe themselves in order to appear before God. But it was a very imperfect and incomplete covering. Now the Lord God Himself "MADE COATS (tunics or garments, from a Heb. root signifying to cover or hide) OF SKIN (sing., root to be naked), AND CLOTHED THEM." As the skin used would be that of an animal, and very probably one offered in sacrifice, the covering provided by God would be connected with blood-shedding. A figure is thus presented of the great doctrine of Divine righteousness, with perhaps also a hint at the mercy-seat, which was the "cappōreth," or covering for the ark, and in which was contained the tables of the Law. This carries us at once to the Lord Jesus Christ, who is both the mercy-seat, or propitiation, and the righteousness. What precious truths for meditation are here presented! The sinner saved by grace, justified by faith, clothed with the righteousness of Christ (cf. Eph. ii. 5; Rom. v. 1; 1 John ii. 2). Observe in this last text that the Greek word for propitiation (ἱλασμός) is identical with the "mercy-seat" of Heb. ix. 5 (τὸ ἱλαστήριον); and this again is the same word in the LXX. for the mercy-seat of Exod. xxv. 17.

*The Expulsion from Eden* (*vv.* 22–24).

Not in anger for the disobedience merely, but in mercy, lest the man should live for ever in sorrow and in sin, was he sent forth from Eden. The Lord God Himself declares, "BEHOLD, (lo!) THE MAN IS BECOME (has been, hāyāh; LXX. γέγονεν; Vulg. factus est) AS ONE OF US (plural) TO KNOW GOOD AND EVIL." The man was therefore sent forth (sent away) from the garden of Eden, to till the ground, "LEST HE PUT FORTH HIS HAND, AND TAKE FROM THE TREE OF LIFE (the lives, plural with def. article), AND EAT,

AND LIVE FOR EVER" (l'ōlām, from root ālām, to hide: hence hidden time, an indefinite period, a lifetime, eternity; LXX. εἰς τὸν αἰῶνα; Vulg. in æternum). The man's immortality, or at least his power to live for ever, ceased therefore when he could no longer eat of the tree of life. So the man was driven out (expelled) by the Lord God Himself, who placed or made dwell (Heb. root, shākan; LXX. ἔταξε) "FROM THE EAST OF THE GARDEN OF EDEN, THE CHERUBIM, AND THE FLAMING SWORD (the flame of the sword) WHICH TURNED EVERY WAY (that turns itself, verb in Hithpael), TO KEEP (watch, guard) THE WAY OF (OR TO) THE TREE OF LIFE" (the lives, plural).[1] Are the cherubim here spoken of to be regarded as symbols of the executive power of God? May the cherubim and the flaming sword together prefigure the Divine and perfect Man, the Logos, the Lord Jesus Christ, whom John saw in vision as having "eyes like as a flame of fire: . . . and out of His mouth went a sharp two-edged sword; and his countenance as the sun shineth in his strength" (cf. Rev. i. 14, 16; xix. 12, 15)? If so, then Genesis begins and Revelation ends with a glorious manifestation of the Divine Logos, the Word of God; and notwithstanding the lengthened interval that occurs, and the many and wondrous transactions that are recorded, Genesis and Revelation are bound up together in an inseparable connection, and the seed or germ of the Genesis or generation becomes the fruit or harvest of the Apocalypse or Revelation.

Some very solemn personal and practical deductions present themselves as the result of the spiritual teaching

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[1] Hellmuth translates the whole clause thus: "The flame of that destructive means or force (Heb. root, chārōv, to lay waste, destroy) which is continually turning itself over and over."

of this important chapter. The following are suggested; limitation of space precludes comment thereupon:

1. *The insidious, deadly nature of sin.*
2. *The power and subtlety of Satan.*
3. *The exceeding love of God, and the triumphs of Divine grace and power.*

And from these three chapters of Genesis in their entirety we learn most important revelations concerning *creation*, *sin*, *salvation*, the intense personal interest connected with which presents a sufficient justification (if any were needed) for the comparatively disproportionate attention given to these portions of the word of God.

The Bible student is counselled most earnestly to read, study, and meditate these three chapters of Genesis diligently, assiduously, repeatedly, first in the Hebrew, then in the Septuagint where practicable. They are the key to the whole Bible, the very fortress of the city whose walls Genesis incloses; that city, though only in rough outline, being the germ which gradually grows, expands, and enlarges, until it becomes in Revelation "the holy city Jerusalem," which has "no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the Lamb, the lamp thereof."

"BLESSED ARE THEY THAT WASH THEIR ROBES, THAT THEY MAY HAVE THE RIGHT TO THE TREE OF LIFE, AND MAY ENTER IN BY THE GATES INTO THE CITY."

### *Cain and Abel* (iv. 1–16).

The birth and history of Cain and Abel are here recorded. At the birth of Cain, Eve his mother, declared, "I have gotten a man from the Lord" (lit. acquired a man by the aid or favour of Jehovah). This son was a tiller of the ground, Abel his brother a keeper of sheep. Both

brought an offering to the Lord: Cain of the fruit of the ground, Abel of the firstlings of his flock and of the fat thereof. The Lord accepted Abel's offering and rejected Cain's. The anger of Cain was kindled, and the Lord remonstrated with him, saying, "If thou doest well, shalt thou not be accepted? (lit. is there not, if thou doest well, exaltation?) and if thou doest not well, sin lieth at the door": lit. a sin-offering lieth or croucheth, or it may mean sin itself personified as a wild beast (*vv.* 1–7).[1] The result was that Cain slew his brother Abel, insolently replying to Jehovah's question as to where Abel was, "I know not: am I my brother's keeper?" The Lord further remonstrates with Cain, declaring him to be cursed from the earth, a fugitive and a vagabond thereupon. In bitterness of spirit Cain replies, "My punishment is greater than I can bear (or my sin is greater than can be forgiven[2]); every one that findeth me shall slay me." But the Lord pronounced vengeance on whomsoever should do so, and He protected Cain by setting a mark (a token or sign) upon him (*vv.* 8–16). The question naturally arises, Wherein lies the superiority of Abel's offering? and why was his offering accepted and his brother's rejected? The answer will be found in Heb. xi. 4. Abel presented his offering in faith; his heart was right with God, and he pleased God. Cain presented a thank-offering only, Abel a sin-offering. Cain was of that wicked one (1 John iii. 12); Abel was pronounced righteous by our Lord Himself (Matt. xxiii. 35). It is also significant that Abel brought of the "fat" of his offering. In Lev. iii. 16 it is declared, "All the fat is the Lord's."

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[1] The text is corrupt. Versions give no help.

[2] The Hebrew word āvōni may be rendered my sin or my punishment; the word minn'sō, from the root nāsā, may be rendered to bear or to forgive.

*Posterity of Cain* (iv. 17–24).

Cain went out from the presence of the Lord, and dwelt in the land of Nod. He married either his sister or his niece, and builded a city, calling it after the name of his son, Enoch. Several of the more notable of his posterity are mentioned, viz. Methusael, Lamech, Jubal, Tubal-cain, etc. The address of Lamech is specially interesting, as one of the earliest specimens of Hebrew poetry (*vv.* 23, 24). Various translations and interpretations of these verses are given, some regarding the language as that of scorn and revenge, others, of penitence and remorse. Much depends upon whether the verb rendered "slay" is taken as a preterite or as a future tense. The marginal reading of the Authorized Version can hardly be sustained.

*Birth of Seth* (iv. 25, 26).

Eve bore another son, and called his name Seth (compensation), recognising in him the Divine appointment of another seed instead of Abel. To Seth was born a son named Enos. Then it was begun to call on the name of Jehovah (lit. Jehovah Himself).

*Genealogy of the Antediluvian Patriarchs* (v.).

This chapter is the account or genealogy of the generations of Adam, commencing with a brief repetition of the fact of man's creation. These genealogical tables are most important. In the present instance the genealogy is traced down to Noah through the line of Seth, from whom the future people of God, and especially the Messiah, were to be descended. Ten patriarchs are mentioned in succession from Adam to Noah inclusive, concerning whom their great age is most remarkable. Many merely secondary causes may have contributed to the longevity of these men,

but the fact itself may be resolved into the sovereign will of God for wise and most important purposes. Amongst others, a guarantee for the safe transmission of the Divine revelations and historical facts from one generation to another. During an interval of two thousand years, from Adam to Abraham, the mouth of only two witnesses was required ; viz. Methuselah, contemporaneous for a time with Adam, and Noah, contemporaneous with Enos of the past and Terah, the father of Abraham, of a future generation. Of each of these ten patriarchs it is recorded simply, "and he died," until we come to Enoch, the seventh from Adam, of whom it is said, "he was not, for God took him." The record concerning Enoch, though very brief, is deeply interesting. He was the youngest of these ten patriarchs, his age at death being only three hundred and sixty-five years. He walked in close communion with God for a period of three hundred years, nearly five-sixths of his whole life ; and God translated him, He having previously given this testimony, that he pleased God. He uttered an important prediction concerning the day of the Lord, recorded in Jude 14, 15 : "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all," etc. The chapter closes with the record of Noah's birth, Lamech's death, and a reference to Noah's three sons, Shem, Ham, and Japheth.

### *The Great Wickedness of Man, and the Announcement of Judgment* (vi. 1–12).

Terrible details are given of the great wickedness of man, and sad proofs of the evil of the human heart. When men began to multiply on the face of the earth, the "sons of God" (b'nēy hā Elōhim), seeing that the daughters of men were fair (good), took them for wives, who bare children to them, men of might and renown. The term "sons of

God" (lit. sons of the Elohim, not Jehovah) occurs three times in Job and once in Daniel, and in all these passages clearly refers to angelic beings. (Cf. Job i. 6, ii. 1, xxxviii. 7; Dan. iii. 25.) Josephus, Philo, Judæus, the Codex Alexandrinus, and three later manuscripts, also many MSS. of the Septuagint, render the phrase "sons of God" in Gen. vi. 2 by "angels of God." So also the LXX. in Job i. 6, ii. 1, and "my angels" in Job xxxviii. 7. The "men" of Gen. vi. 1, 2 are clearly distinct from the "sons of God," the former signifying the descendants both of Cain and Seth. The prevailing modern opinion is, that the "sons of God" refer to the children of Seth; but there is good ground for believing, in accordance with the opinion of the earlier Christian writers, that they were apostate angelic beings, taking upon themselves, through Satanic power, the likeness of human flesh, and thus identical with the sinning angels mentioned in 2 Pet. ii. 4, Jude 6. The "giants" of *v.* 4 are literally the nĕphīlīm, or fallen ones, from the Heb. root naphal, to fall. These were probably the fallen angels, the term "giants" being afterwards transferred to their offspring. (Cf. Num. xiii. 33 with Gen. vi. 4, more correctly rendered, "The nephīlīm were in the earth in those days, and afterwards also," etc.) As the result of these unlawful connections, the earth became corrupt before God and filled with violence; all flesh had corrupted its way upon the earth. To all this Noah was an exception; he found grace in the eyes of the Lord. He was a just man and perfect (upright), and he walked with God. So great was the wickedness, that God repented (lamented) that He had made both man and beast,[1] declaring that His Spirit

[1] The word repent is from nāchan, to pant, groan; in the Niphal form, to lament, grieve. Not that God could change absolutely, but language is used to accommodate itself to human understanding.

should not continue to strive with man, yet graciously giving him a respite of one hundred and twenty years for repentance, but nevertheless that He would destroy (blot out) both man and beast from the face of the earth.

### *The Building of the Ark, and Entrance Therein* (vi. 13 *to* vii. 9).

In view of the impending judgment Noah was commanded to make an ark of gopher wood (a resinous tree) according to prescribed dimensions and internal arrangements; viz. "a window (tsōhar, light) shalt thou make to the ark,[1] and in (to the length of) a cubit shalt thou finish it from above; and the door of the ark shalt thou set in the side thereof" (*vv.* 13–16). God determined to destroy all flesh wherein is the breath of life (rūach chayīm), man and animals, "everything that is in the earth shall die" (*v.* 17). But with Noah God would establish His covenant, for he had found grace in the eyes of the Lord. He and his family, and an appointed number of every living thing of all flesh; viz. two of every sort, male and female, fowls, cattle, and creeping things, of clean beasts by sevens (lit. seven seven couples), of unclean beasts by two, male and female, and of fowls of the air by sevens, male and female, to keep seed alive upon the face of all the earth,—all these, with the necessary food for each, were to come into the ark that had been built by Divine direction; for in seven days the rain was to descend for forty days and nights, and every living substance that God had made was to be destroyed from off the face of the earth. Noah, now one

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[1] "Thou shalt make light for the ark," *i.e.* windows, Ges.; an illuminator, Hellmuth. This is a different word from "window" in Gen. viii. 6; there it is challōn, from the root, to perforate: Ges.

hundred years old, complied with the Lord's command in every particular (*v.* 18 to vii. 9).

*The Flood: its Commencement, Progress, and Termination* (vii. 10 *to* viii. 19).

At the appointed time all the fountains of the great deep were broken up, and the windows (orifices, floodgates) of heaven were opened, and the rain (violent rain, a different word from rain in Gen. ii. 5) was upon the earth forty days and forty nights, the subterranean reservoirs combining with the waters above the firmament to produce the terrible result. But Noah, his family, and all the selected living creatures were safe within the ark; for Noah did as God commanded him, and the Lord (Jehovah) shut him in: lit. shut after him; LXX. ἔξωθεν αὐτοῦ (vii. 10–16). The waters were increased greatly upon the earth, but the ark was borne up and went upon the face of the waters. Then the waters prevailed exceedingly (lit. got strong exceedingly, exceedingly, m'ōd, m'ōd), until all the mountains and the high mountains (not hills) under the whole heaven were covered.[1] Fifteen cubits upward (nearly twenty-five feet) did the waters prevail upon the earth for one hundred and fifty days, and all flesh died that moved upon the earth, fowl, cattle, beasts, creeping things; and every man, all in whose nostrils was the breath of life, died (lit. the breath of the spirit of life, nīshmăth, rūach, chayīm[2]). They were all

[1] The same Hebrew word (har, mountain) is used in both verses. A different word (gīvāh) is used for "hill." (Cf. Job xv. 7; Isa. xxxi. 4; Ezek. xxxiv. 26.)

[2] This is the only place where these three Hebrew words occur together, and the expression "nīshmăth" in this connection makes it important to examine the construction of the whole passage, especially as bearing on the statements already made on p. 46, as to nīshmāth never being used in reference to animals, only of man. The destruction

destroyed (blotted out entirely) from the earth, and Noah only and they that were with him in the ark remained (*vv.* 17–24).

At the appointed time God remembered Noah, the flood of waters decreased, and the ark rested upon the mountains of Ararat. The violent rain was restrained; for God made a wind to pass over the earth, and stopped the fountains of the deep and the windows of heaven, and the waters returned from off the earth continually (lit. in going and returning). Noah opened the window (challōn, so called from being perforated) of the ark which he had made, and sent forth first a raven and then a dove; but the latter returned to the ark, to be sent forth at the expiration of other seven days, when she returned with an olive leaf in her mouth, by which Noah knew that the waters were abated. He then removed the covering of the ark, and, the earth being dry, at the command of God he and his family went forth from the ark, after being shut in three hundred and seventy-five days, bringing forth also all the living creatures contained therein, that they might increase greatly and multiply upon the earth (viii. 1–19).

The Scripture account of the deluge is wonderfully confirmed by the "Deluge Tablets," which have recently been discovered among the ruins of Nineveh and Babylon. These are some four thousand years old; they comprise the Chaldæan account of the deluge, and were written soon after Noah's time. The following specimens of the trans-

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of the animals is explicitly stated in *v.* 21. The "all in whose nostrils was the breath of the spirit of life" refers to the "every man" of *v.* 21, in fact, is explanatory thereof. Cf. Deut. xx. 16; Josh. x. 40, xi. 11, where the expression "all that breathed" (kol neshāmāh), which occurs in all these passages, is explained to mean human beings exclusively by Josh. xi. 14 and 1 Kings xv. 29, where the same words, "kol neshāmāh," occur. See Parkhurst's "Lexicon" *in loco.*

lation of the cuneiform writing are from Professor Haupt's version[1]: " . . . build the ship; save what thou canst of the germ of life. . . . Enter the door of the ship, and bring into the midst of it thy corn, thy property, thy goods, thy household. . . . In the night will I cause the heaven to rain destruction; enter into the midst of the ship and close thy door. . . . Six days and nights the wind, the flood, and the storm go on overwhelming. . . . The sea began to dry, and the wind and the flood ended. . . . The mountain of Nizir stopped the ship. . . . I sent forth a dove; . . . the dove went and returned. . . . I sent forth a raven, it did not return. . . . I built an altar on the peak of the mountain."

It is a matter yet undetermined whether the deluge was universal or partial. The fact that the "high hills" are really mountains, and that they were covered, would rather favour the opinion of the universality of the flood. At the same time, it is admitted that there are powerful arguments in favour of limitation, astronomical, geological, and zoological in character. It is an undoubted fact that everything there was in the earth died.

### *Noah's Sacrifice, God's Promise and Covenant* (viii. 20 *to* ix. 17).

Immediately on leaving the ark Noah built an altar to Jehovah, and offered burnt-offerings thereon. The sacrifice was accepted, and the Lord said in His heart (lit. to His heart, = determined in Himself) that He would not again curse the ground for man's sake, nor smite any more every living thing; adding the promise, that while the earth

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[1] See "Fresh Lights from the Ancient Monuments." By Prof. Sayce.

remaineth (lit. yet all the days of the earth) "seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." These had been interrupted by the flood, but through the Divine forbearance this shall not happen again (viii. 20–22). Noah then received the Divine blessing, accompanied by many important promises as to the subjugation of the animal kingdom, and the use of "every moving thing that liveth" for food, with the prohibition that the blood thereof should not be eaten. Nay more, there should be requisition for blood, both in regard to man and beasts (cf. Exod. xxi. 28), and the murderer should be put to death. The command is very clear and emphatic: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (ix. 1–6). In connection with all this, God was pleased to establish a covenant with Noah, and his seed after him, and every living creature of all flesh, with the promise that there should be no more a flood to destroy the earth. The bow in the cloud was to be the token of the covenant. Upon this God promised to look, that He might remember the everlasting covenant which He had made in regard to every living creature of all flesh that is upon the earth (*vv.* 7–17).

The following important PRACTICAL TEACHING is suggested by the various events connected with the history of Noah, the flood, and the building of the ark:

1. The utter depravity of man, and the terrible destruction by the flood (Gen. vi. 5, 6, 11–13, 17) of all flesh and of everything in the earth.

2. The forbearance of God as instanced in the respite of one hundred and twenty years, and the warnings given by the building of the ark and the exhortations of Noah, as "a preacher of righteousness" (Gen. vi. 3, 14, 16; 2 Pet. ii. 5).

3. The Divine sovereignty in the choice of Noah, and the preservation of him and his family, when all around perished in the flood (Gen. vi. 8, 18, vii. 23; 1 Pet. iii. 20).

4. The completeness of salvation in Christ, the true Ark, and the security of the righteous, as set forth in the Lord Himself shutting Noah in the ark (Gen. vii. 1, 16; viii. 18).

5. The sure fulfilment of the Divine promises, as set forth by the bow in the cloud as the covenant token (Gen. ix. 12, 13).

It is a matter of solemn interest to note, that when our Lord, during the brief interval between His death and His resurrection, went in His spirit and "preached unto the spirits in prison," these very antediluvian sinners are specially referred to. (Cf. 1 Pet. iii. 18–20.[1])

*Noah's Sons and their Genealogies* (ix. 18 to x.).

Noah's three sons were Shem, Ham, and Japheth, and of them was the whole earth overspread. A sad incident is recorded in regard to Noah, who was now a husbandman. "He planted a vineyard: and he drank of the wine (yayīn), and was drunken," unaware most probably of the intoxicating nature of the fermented liquor. In connection with this Ham and his son Canaan acted most improperly,

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[1] The "days of Noah" are particularly referred to by our Lord Himself as setting forth the state of the world immediately prior to His second advent. (Cf. Matt. xxiv. 37–41; Luke xvii. 26, 27.) If then it be possible to trace any similarity between the present period and these antediluvian times, that would be so much evidence in favour of the possible nearness of the advent. The chief causes of the antediluvian apostasy are summed up by Pember in chapter x. of his interesting book, "Earth's Earliest Ages." He therein traces out similar influences acting upon society in the present day, and enlarges considerably on the teaching and practice of the so called "spiritualism" now so prevalent.

but Shem and Japheth with filial tenderness and propriety. The result was, that Noah in the character of prophet pronounced a curse upon Canaan, but blessing upon Shem and Japheth. Noah's death is recorded at the advanced age of nine hundred and fifty years (ix. 18–29). The genealogies of Noah's three sons are then recorded: (1) Japheth, whose sons Gomer, Magog, and Javan are conspicuous; (2) Ham, whose sons Cush, Mizraim, and Canaan may be mentioned, the latter the father of all the Canaanites referred to in chapter x. 15–18; (3) Shem, whose son Arphaxad is to be specially noted, and whose generations are fully recorded in chapter xi. By these families and generations of the sons of Noah "were the nations divided in the earth after the flood" (x.).

*The Building of Babel and the Dispersion* (xi. 1–9).

At this time the whole earth (all mankind) was of one language and of one speech (lit. lip one and words one). They journeyed from the east, and dwelt in the land of Shinar, and there commenced preparations for building, saying, "Go to (lit. come on, adverb of exhortation), let us build us a city and a tower, whose top in the heavens; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." The Lord interposed and manifested His displeasure; He confounded their language, that they might not understand one another's speech, and He scattered them abroad upon the face of all the earth. The result was that they left off "to build the city" (Babel). Thus the intentions of the people were frustrated, and God graciously overruled all for the furtherance of His own purposes and plans connected with the covenant made with Noah, and the command to increase greatly and multiply upon the earth.

*The Generations of Shem and Terah* (xi. 10–32).

The generations of Shem, which in the previous narrative had stopped at Peleg, in whose days was the earth divided (evidently alluding to the dispersion at Babel), are now retraced from Arphaxad through Eber to Peleg, and then continued through Reu, Serug, and Nahor to Terah, the father of Abram. The special genealogy of Terah is then given; viz. Abram, Nahor, and Haran, who died before his father Terah, and whose son Lot is specially mentioned. Terah took his son Abram and Sarai his wife, and his grandson Lot, and went forth from Ur of the Chaldees to Haran, on the way to Canaan. There they dwelt, and there Terah died at the age of two hundred and five years.

Thus ends the first division of the Book of Genesis (chapters i.–xi.) Many and most important transactions and events are therein recorded, the chief of which are: the creation of the material universe; the creation of vegetable life and of animal life; the creation of man and of woman; the garden of Eden, with its river and trees; the fall of man; human depravity and Divine judgment; the destruction of the world by the flood; the dispersion at Babel; important genealogies, etc. The histories of three representative men, viz. Adam, Enoch, and Noah, are also given, from which many and most valuable lessons may be deduced.

## DIVISION II.

## GENESIS XII.—L.

### *PATRIARCHAL HISTORY.*

### FROM THE CALL OF ABRAM TO THE DEATH OF JOSEPH (B.C. 1921–1635).

### *The Call of Abram and God's Promise to him* (xii.).

NEARLY two hundred years have passed away; Noah has been dead seventy-seven years, Shem five years, Job probably is living. The nations have been dispersed. The worship of Jehovah is almost forgotten. Man has again failed, yet must the purposes of God be accomplished. And so it came to pass that, in the determination of Jehovah to separate one nation and people from the rest, to be the depository of His truth, Abram (=father of elevation), hitherto an idolater, received a distinct call from God to get him out of his country and from his kindred, to a land that would be shown him. With the call a most important promise was given, that God would make of him a great nation, bless him, make his name great, and that in him should all families of the earth be blessed (*vv.* 1–3). Abram obeyed the call, left Ur of the Chaldees, came first to Haran, and then to Canaan, concerning which the Lord declared, "Unto thy seed will I give this land" (*vv.* 4–7). A famine arose in the land, and Abram went down into Egypt for a time, where he fell into great trouble through

his unbelief and denial of his true relationship to Sarai his wife; but God graciously interposed to deliver him (*vv.* 10–20).

*Lot's Separation, Choice, Capture, and Rescue* (xiii., xiv.).

After a time Abram went up out of Egypt with his wife Sarai, and his nephew Lot, and all that he had. They were both rich, so that they could not dwell together, for their substance was great. They separated in peace, Lot choosing all the plain of Jordan, pitching his tent toward Sodom (xiii. 1–11). Abram dwelt in Canaan, and after his separation from Lot the Divine promise was renewed, that to him and to his seed, like the dust of the earth for number, the land should be given for ever (*vv.* 12–18). After a time war broke out in the neighbourhood of Lot's choice, for the king of Sodom with four other kings rebelled against Chedorlaomer and three other kings, whom they had served for twelve years. But the king of Elam and his allies took all the goods of Sodom and Gomorrah, together with Lot himself, who dwelt in Sodom (xiv. 1–12). Abram on hearing of his nephew's capture went boldly to the rescue, and brought back all the spoil, the women and the people, and Lot also (*vv.* 13–16). On his victorious return, the king of Sodom went out to meet him, and Melchizedek, king of Salem, a priest of the most high God, brought forth bread and wine, blessed Abram, and blessed God, who had wrought so great a deliverance. To this king Abram gave tithes of all, and persistently refused to retain any spoil for himself, lest the king of Sodom should say, "I have made Abram rich" (*vv.* 17–24).[1]

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[1] Melchizedek was a typical man, appointed to foreshadow the eternal Son of God; according to an ancient opinion he was the pre-existent Messiah Himself. (Cf. Ps. cx., Heb. vii.)

*The Divine Promise Renewed and Confirmed* (xv.).

A wonderful measure of Divine encouragement was now given to Abram, whose faith perhaps was wavering. Not Eliezer his steward is to be his heir (for that could only be by adoption), but "he that shall come forth out of thine own bowels shall be thine heir," and not only so, "but his seed should be as the stars of heaven for multitude"; nay, more, "I give thee this land to inherit it." Abram "believed in the Lord, and He counted it to him for righteousness" (*vv.* 1–6: cf. Rom. iv. 3; Gal. iii. 6; Jas. ii. 23). Yet he asked the Lord for a sign, and this led to a ratification of the promise in a covenant by blood, whereby the Lord covenanted to give to Abram's posterity the land from the Nile to the Euphrates. A certain sacrifice was appointed for Abram to offer, consisting of a heifer, a she goat, and a ram, which were to be divided in the midst, and a turtle-dove and pigeon, which were not to be divided. As the sun was going down a deep sleep fell upon Abram, attended by a horror of great darkness, when a revelation of the deepest importance was made to him concerning the captivity in Egypt, the judgments on Egypt, his own death, and the return of his posterity to the promised land, but not until the fourth generation, "for the iniquity of the Amorites is not yet full." Then in the darkness of the night there was a smoking furnace and a lamp of fire, that passed between the pieces of the sacrifice (*vv.* 7–21). These were the symbols of the Divine presence, by which God pledged Himself to fulfil all the terms of the covenant which He made with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."[1]

[1] This ratification of a covenant by blood still exists among eastern nations to this day.

*Sarai and Hagar. Covenant of Circumcision* (xvi., xvii.).

Unbelief and impatience again manifested themselves. For ten years Abram and his wife had been looking for the heir of promise, and now, at Sarai's instigation, Abram takes Hagar, the Egyptian maid, to be his second wife. Domestic troubles arose therefrom, and Hagar fled from the face of her mistress Sarai (xvi. 1–6). But the angel of the Lord found her in the wilderness, counselled her to return to her mistress in submission, giving a special promise in regard to the son she was about to bear, and to his posterity: all which is remarkably fulfilled in the history and fortunes of the Arabian tribes (*vv.* 7–16). Again the Lord appears to Abram, now ninety-nine years of age, and renews the covenant with him. "God talked with him," and promised that he should be the father of many nations, in token of which his name was changed to Abraham=father of a great multitude (xvii. 1–7). All the land of Canaan was again promised to him and to his seed after him, and the Divine protection assured both to him and to his posterity. In confirmation of this a covenant was established, and "This is My covenant, which ye shall keep between Me and you and thy seed after thee; Every man child among you shall be circumcised; . . . and it shall be a token of the covenant betwixt Me and you" (*vv.* 8–14). And now the time approaches for the fulfilment of the long cherished promise of a son. The name of Sarai was to be changed to Sarah (=princess), and God promised to give Abraham a son of her also, yea, that she should be blessed, and become nations, kings of people shall be of her. Abraham was incredulous, and said to God, "Oh that Ishmael might live before Thee!" God graciously replied that Ishmael should not be forgotten, but Isaac was to be the name of Sarah's son, and with him God would establish an ever-

lasting covenant, and with his seed after him (*vv.* 15–22). Abraham now attends most implicitly to the Divine command concerning circumcision both for himself, Ishmael, and all his household (*vv.* 23–27).

*Intercession for Sodom. Destruction of the Cities of the Plain* (xviii., xix.).

Abraham was again favoured with a very special Divine manifestation. The Lord (Jehovah) appeared to him in the plains of Mamre, as he sat in his tent door. He saw three men, one of whom he addressed as my Lord (Adonai). Reverence and hospitality are shown by Abraham, and the promise of a son is renewed, a definite time being fixed (xviii. 1–10). On hearing this Sarah laughed within herself, being still incredulous as to the possibility of such an event, owing to her age and other circumstances; but the Lord asks: "Is anything too hard for Jehovah? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (*vv.* 11–15). The Lord now determines to make known to Abraham the terrible judgments that were about to fall upon Sodom and Gomorrah on account of their grievous sin (*vv.* 16–21). The two men went towards Sodom, but Abraham, standing yet before the Lord, drew near and said, "Wilt Thou also destroy the righteous with the wicked?" This opened up the wondrous intercession of Abraham for Sodom, and the still more wondrous and gracious condescension on the part of Jehovah in listening to his servant's pleadings. Six times does Abraham entreat the Lord, and each time Jehovah listens and grants his servant's request. The guilty city should be spared if fifty righteous be found therein, then forty-five, then forty, then thirty, then twenty, then ten in answer to Abraham's final intercession (*vv.* 23–33).

The two angels who were to be the executants of Divine

justice and judgment now came to Sodom; Lot receives them courteously and hospitably, and terrible revelations are given of the iniquity of the city (xix. 4–9). Lot and his family are entreated to escape for their lives to the mountain, lest they should be consumed in the iniquity of the city (*vv.* 10–17). Lot still lingered; Zoar was spared for his sake, and when Lot had entered therein the Lord rained upon Sodom and Gomorrah brimstone and fire out of heaven, the cities of the plain and everything living were overthrown, so that when Abraham looked early the next morning toward Sodom and Gomorrah he "beheld, and, lo, the smoke of the country went up as the smoke of a furnace." Only Lot and his two daughters were saved, for Lot's wife looking back, contrary to Divine command, became a pillar of salt: cf. Luke xvii. 32 (*vv.* 18–30). These very daughters of Lot showed their degeneracy by their vicious conduct towards their father (see xix. 31–38).

What a solemn manifestation of Divine power and judgment the destruction of these guilty cities discloses! And yet in wrath God remembered mercy, for Lot was sent out of the midst of the overthrow. God answered His servant's prayer, "He remembered Abraham"; even though the ten righteous were not forthcoming, Lot the one righteous man was delivered. (Cf. 2 Pet. ii. 7.) Our Lord distinctly refers to the days of Lot in connection with the time of His second advent, and sounds a solemn note of warning in the words, "Even thus shall it be in the day when the Son of man is revealed." (Cf. Luke xvii. 28–37.)

### *Abraham and Abimelech. Birth of Isaac. Hagar and Ishmael* (xx., xxi.).

Another instance of Abraham's unbelief and dissimulation is recorded, in fact, a repetition of that which had previously

occurred in Egypt. Fearing Abimelech, Abraham declared Sarah his wife to be his sister only, and the terrible results that might have happened were frustrated by the gracious interposition of the Lord Himself, who appeared to Abimelech in a dream by night (xx.). The long expected time has now arrived for the fulfilment of the Divine promise, and Sarah bare Abraham a son in his old age, whose name was Isaac, and whom Abraham circumcised on the eighth day as God had commanded him (xxi. 1–8). The birth of this child was a source of jealousy to Ishmael, Hagar's son, and Sarah peremptorily demanded of her husband to "cast out this bondwoman and her son, for he should not be heir with her son Isaac. Abraham was grieved, but God comforted His servant with the assurance that although "in Isaac shall thy seed be called," yet of Ishmael would He "make a nation because he is thy seed" (*vv.* 9–13). Hagar and her child were therefore sent away, and in the wilderness of Beersheba, whilst expecting the child's death from thirst, God graciously supplied the much needed water for the lad to drink, and comforted Hagar with the assurance that He would make her son a great nation. He grew, dwelt in Paran, and his mother took him a wife out of the land of Egypt (*vv.* 14–21). The apostle specially refers to these circumstances in his Epistle to the Galatians, saying, "which things are an allegory" (cf. Gal. iv. 22–31). The chapter closes with an account of the covenant made between Abraham and Abimelech (*vv.* 22–34).

### *Abraham's Trial of Faith* (xxii.).

The time now arrived when Abraham's faith was to be put to the severest possible test. This long promised and only son Isaac, whom Abraham loved, was to be offered up as a burnt-offering on a distant mountain in the land of

Moriah (probably where the temple afterwards stood), by the express command of Jehovah. All the details of the Divine command were implicitly carried out by Abraham (*vv.* 1–6). As they journeyed together, father and son, with the wood, the fire, and the knife, Isaac inquires, Where is the lamb for a burnt-offering? to which Abraham replies, God will provide. They came at length to the appointed spot; "Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood." These terrible preparations being completed, "Abraham stretched forth his hand, and took the knife to slay his son" (*vv.* 7–10). Suddenly a voice was heard; the angel of the Lord called to him out of heaven by name, and commanded him not to lay his hand upon the lad. The Divine approbation was manifested, the faith and obedience of the patriarch had stood the severe test, and a ram caught in a thicket by his horns was offered up by Abraham for a burnt-offering in the stead of his son. The name of the place was henceforth to be called Jehovah-jireh (*vv.* 11–14). Again the Divine promise of blessing was vouchsafed to Abraham and to his innumerable seed, and again the assurance that in that seed should all the nations of the earth be blessed, "because thou hast obeyed My voice, and hast not withheld thine only son." This promise had already been given twice, now it is confirmed by an oath, "By Myself have I sworn, saith the Lord." Abraham, Isaac, and the young men returned together to Beersheba (*vv.* 15–19). This wondrous act of faith is specially referred to in Heb. xi. 17–19, and there can be no doubt that Abraham's faith in God was so strong, that had Isaac been offered up on the altar, he believed that God would have raised his son up even from the dead. Oh for a portion of Abraham's faith and trust, and Isaac's submission and obedience!

*Sarah's death. Abraham's second marriage and death* (xxiii., xxv. 1–18).

At the age of one hundred and twenty-seven years Sarah, Abraham's wife, died in Kirjath-arba (Hebron), and Abraham mourned and wept for her. He purchased the Cave of Machpelah of Ephron the Hittite for four hundred shekels of silver, and there Sarah was buried. In connection with this purchase some interesting details of eastern life and custom are given, and the same more or less prevails at the present day[1] (xxiii.). Abraham married a second time, and by his wife Keturah he had six sons, to whom Abraham gave gifts, but to Isaac he gave all that he had. At the age of one hundred and seventy-five years Abraham died, and his sons Isaac and Ishmael buried him in the cave of Machpelah, where Sarah had been previously interred. The generations of Ishmael are then recorded as well as Ishmael's death at the age of one hundred and thirty-seven years (xxv. 1–18).

The life of Abraham is full of stirring incidents, and his character is so strongly marked, his faith, with one or two exceptions, so persistent and unwavering, that many most important practical lessons are indicated thereby. There is a grandeur about the man which compels our reverential respect. His communion with God was so close and uninterrupted, his dependence on the Divine resources all through his life so absolute, that one is constrained to call out, "Oh for a like precious faith, trust, and confidence, that we, like Abraham of old, may daily be looking for a city, which hath foundations, whose builder and maker is God!"

[1] A very interesting account is given in Dean Stanley's "Lectures on the Jewish Church" of a visit to the cave of Machpelah, and an inspection of the shrines of the patriarchs who were buried there.

The great trial of Abraham's life was in connection with his son Isaac. First, the promise, so long delayed as to be apparently impossible of fulfilment; and then the command that this only son should be offered up in sacrifice, to be slain as a victim by the father's own hand. The patriarch Abraham will ever stand out most prominently as the one individual whom the Lord specially called to be the progenitor of a great and mighty nation, and the recipient of promises, the complete fulfilment of which is yet to take place in the ages to come.

The following outlines of PRACTICAL TEACHING are suggested:

1. The sovereignty of God in the call of Abraham.

2. The danger of worldly associations, and the insufficiency of a partially consecrated life, as exemplified in the case of Lot.

3. The purposes of God as unfolded in the Divine promises to Abram.

4. The strength of faith in Abraham, yet unbelief and dissimulation occasionally manifesting themselves.

5. Divine communion and intercessory pleading, as illustrated in connection with the destruction of the cities of the plain.

6. The certainty of the fulfilment of the Divine promise, as exemplified in the birth of Isaac.

Abraham's great characteristics were Faith and Trust, and his character may be summed up in the brief record of Jas. ii. 23, "he was called the friend of God." Even to this day he is known in the East as "El-Khalil," the friend, and the "father of the faithful."

### *Isaac's Marriage* (xxiv.).

The birth and early life of Isaac have already been recorded. It was the most earnest desire of Abraham that

his son Isaac should take a wife from his own kindred, and not from the daughters of the Canaanites. He therefore sent his "eldest servant of his house" (doubtless the Eliezer previously mentioned) to his country and to his kindred, to take a wife for his son Isaac, binding him with an oath faithfully to discharge his mission. The servant departed with ten camels and various presents, and came to the city of Nahor (Haran) in Mesopotamia (*vv.* 1–10). He then asked the Lord for a sign, that he might recognise the one appointed as a wife for Isaac, and immediately Rebekah came to the well, whose conversation and conduct strongly impressed Eliezer that she was the divinely appointed wife. He proceeded very cautiously and prayerfully in his mission, wondering whether the Lord had made his journey prosperous or not. All difficulties were removed, the sign that the servant had asked was fulfilled, and he bowed down his head and worshipped the Lord, significantly remarking, "I being in the way, the Lord led me to the house of my master's brethren" (*vv.* 11–27). Great hospitality and courtesy were shown to Abraham's servant, specially by Laban, Rebekah's brother, but he would not eat until he had told his errand. Very fully and faithfully does the servant deliver his master's message, dwelling on the great riches and important position of Abraham, and then waiting to hear the result (*vv.* 28–49). Laban and Bethuel said, "The thing proceedeth from the Lord," and willingly gave their consent. Costly presents were then made to Rebekah and her family, and after a night of hospitality and rest the servant prepared for an immediate return to his master, saying, "Hinder me not, send me away," although Rebekah's mother and brother pleaded for ten days' delay. Rebekah herself was appealed to, and in reply to the question, "Wilt thou go with this man?" said, "I will go" (*vv.* 50–58). They all departed immediately; Rebekah

with her nurse, Abraham's servant and his men, with the prayer that Rebekah, their sister, might become the mother of a numerous posterity. As they neared their destination Isaac, who had been out to meditate in the field at eventide, beheld the approaching cavalcade; and Rebekah, when she saw Isaac, lighted off her camel, and took a veil and covered herself, the servant telling Isaac all things he had done. Rebekah became Isaac's wife forthwith, and he loved her, and was comforted by her after his mother's death (*vv.* 59–67).

What a beautiful picture is here presented of faith, piety, wisdom, and prudence! Abraham's faith in the Divine promise; Eliezer's piety and great cautiousness, combined with much prayer; Rebekah's modest demeanour and willingness to leave her kindred at once to be the appointed wife; and Isaac's meditative habits, communing with the Lord, and doubtless seeking special guidance and support. Would that there were more of this devotedness to God, faith in His word, and unceasing prayer for heavenly counsel in the affairs of daily life! Again, this chapter presents, if not a type, at least an illustration of the calling out of the Church by the Spirit of God. Rebekah was ready to leave all upon the testimony of Eliezer, and to join herself in closest union with Isaac, whom she had not seen as yet. Isaac the son, Rebekah the bride.

*Birth of Isaac's Sons, Jacob and Esau* (xxv. 19–34).

For twenty years there was no offspring to Isaac and Rebekah. The Lord was therefore entreated for Rebekah because she was barren. Prayer was heard, and at the appointed time Jacob and Esau (twins) were born. These were to be the heads of two nations and two manner of people, and the elder was to serve the younger (*vv.* 19–23).

And so it came to pass, "Esau was a cunning hunter, a man of the field"; "Jacob a plain man,[1] dwelling in tents," and loved by his mother Rebekah. Coming faint from the field, Esau begged of Jacob to feed him with bread and pottage of lentils. Consent was given on Esau's selling his birthright to Jacob, which he gladly did, feeling "at the point to die," and "thus Esau despised his birthright" (*vv.* 24–34). (Cf. Heb. xii. 16.)

*Isaac at Gerar. The Covenant renewed with him* (xxvi.).

In consequence of famine Isaac dwelt in Gerar, and nearly fell into serious domestic trouble through dissimulation concerning Rebekah. The Divine promise was renewed to him, God covenanting to perform the oath which He had sworn unto Abraham his father (*vv.* 2–5). Isaac prospered in Gerar, so much so as to excite the envy of the Philistines; he therefore removed to Beersheba, and there again the Lord appeared to him, and re-assured him of the fulfilment of the covenant promises for Abraham's sake (*vv.* 6–25). The chapter closes with a covenant of peace between Abimelech and Isaac, and the announcement of Esau's marriage, to the grief of his parents (*vv.* 26–35).

*Isaac's Infirmity of Age. Jacob obtains the Blessing* (xxvii.).

Isaac was now in his one hundred and thirty-seventh year, and anticipating death. He therefore commanded Esau to bring him a savoury dish, that he might eat thereof

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[1] The Hebrew word tām expresses much more than this. It really means upright; the same word is rendered "integrity" in Gen. xx. 5, and "perfect" in Job i. 1, 8. Gesenius renders the passage, "Jacob was an upright man," and observes that the word "tām" appears to indicate the milder and placid disposition of Jacob, as opposed to the more ferocious character of Esau.

and bless him before he died (*vv.* 1–4). Rebekah overheard the conversation, and planned with Jacob to supplant his brother, and so receive the paternal blessing. Every precaution was taken; Isaac was deceived; he partook of the savoury mess, and bestowed his blessing unwittingly on Jacob, promising him great prosperity, and authority over brethren and people (*vv.* 5–29). Esau soon discovered the deception that had been practised; Isaac felt it deeply, and in response to the bitter cry of Esau for a blessing, promised him prosperity, but that by his sword he should live and serve his brother, though eventually the yoke should be broken. Esau's anger and hatred were kindled against his brother Jacob, and he purposed in his heart to slay him after his father's death (*vv.* 30–41). To avert such a calamity, Rebekah sent Jacob away to her brother Laban at Haran, until Esau's anger was appeased, giving as a pretext her fear that Jacob might take a wife of the daughters of Heth (*vv.* 42–46).

Fully admitting the stability of the Divine purposes, and the impossibility of their being frustrated by human devices, it is impossible not to feel deep regret at the duplicity, cunning, and falsehood practised both by Jacob and his mother. Even Isaac showed a want of confidence in the Divine predictions, for it was especially declared, "the elder shall serve the younger," whilst Esau by his murderous design proved that he was walking in the ways of Cain. (Cf. Heb. xi. 20; Rom. ix. 9–13; Mal. i. 2, 3.)

The life and history of Isaac present comparatively few points of individual character and suggestive practical teaching. A man of placid disposition and obedient spirit, of calm and meditative mind, he exhibits a marked contrast to Abraham his father and to Jacob his son. His life was not a very eventful one, but in the willingness with which he consented to be offered up as a burnt-offering in com-

pliance with the Divine command he presents us with a marked type of the Lord Jesus Christ, who was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." His unbelief is shown in the affair at Gerar, and in his want of confidence in the Divine predictions concerning his sons. With these exceptions, Isaac exhibits a beautiful character, one that in these days of activity, hurry, and restlessness we should do well to imitate, and like him "to meditate in the field at eventide," seeking wisdom, help, and guidance in all the affairs of life, both temporal and spiritual.

### *Jacob's Departure, Dream, and Vow* (xxviii.).

Isaac called Jacob before his departure for Haran and blessed him, strictly charging him not to take a wife of the daughters of Canaan, but of the daughters of Laban. He then gave him fulness of blessing with a renewal of the promise (*vv.* 1–4). Jacob arrived at Bethel, some forty-eight miles on his journey, and taking stones for his pillows, he lay down to sleep, for the sun was set. "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." The Lord Himself stood above the ladder, and renewed in the most precise and emphatic manner the covenant promises made already to Abraham and Isaac, both as regards the land, the progeny, the universality of blessing; and in addition to these a special promise to Jacob himself, that God would be with him whither he went, bringing him back to the promised land, and not leaving him until all the Divine purposes concerning him were accomplished (*vv.* 10–15). Jacob awaked, and said: "Surely the Lord is in this place; and I knew it not. How dreadful (awe-inspiring) is this place!

this is none other but the house of God, and this is the gate of heaven." He set up the stone upon which he had rested for a pillar, and poured oil upon the top of it, and called the name of the place Bethel=the house of God (*vv.* 16–19). He made a vow of consecration to the Lord, and in the conviction that all the promises of guidance and supply would be fully realized, he pledged himself to give a tenth of all that he received to the Lord (*vv.* 20–22).[1]

*Jacob and Laban. Jacob's Marriage and Family* (xxix.–xxxi.).

Refreshed and strengthened by the promise of Divine help and guidance, Jacob continued his journey until he came to Haran. It was the time for the watering of the flocks, and Rachel, Laban's daughter, came with her father's sheep, for she kept them. Jacob rendered help by rolling away the stone from the well's mouth, and seeing Rachel, he kissed her, and lifted up his voice, and wept (xxix. 1–11). Laban received him hospitably, and offered him wages for his service. Jacob loved Rachel, and said, "I will serve thee seven years for Rachel thy younger daughter." Laban agreed, and the seven years seemed to him but a few days for the love he had to her (*vv.* 12–20). But when the marriage period arrived, Laban substituted Leah, his elder daughter, for Rachel, and so beguiled Jacob. He then served other seven years for Rachel, who bore him no children, but Leah bore him four sons, Reuben, Simeon, Levi, and Judah (*vv.* 21–35). Domestic troubles now set in. Rachel envied her sister, and Jacob was angry with Rachel,

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[1] The "if" of *v.* 20 may be rendered "since," which materially alters the sense. Cf. Ezek. xxxv. 6, where the same Hebrew word is rendered "since," also Gen. xlvii. 18, where the same word is translated "how"—"how that our money is spent." See Gesenius and Parkhurst Lexicons *in loco.*

for she said to him, "Give me children, or else I die." She gave him Bilhah, her handmaid, to wife, who bore him two sons, Dan and Naphtali (xxx. 1–8); Leah also having left bearing, she gave Jacob Zilpah, her handmaid, to wife, who bore him two sons, named Gad and Asher. Two other sons were born to Leah subsequently, named Issachar and Zebulun, also a daughter named Dinah (*vv.* 9–21). Then God remembered Rachel, and she bare a son, who was named Joseph. Jacob now desired to return to his own place and to his country, but agreed to remain with Laban on his consent to a special gift of certain cattle, sheep, and goats for his hire. By a complicated device Jacob contrived to outwit the crafty Laban, and thus succeeded in greatly increasing his hire, and yet without violating his contract with Laban. The result was that Jacob "increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses" (*vv.* 22–43). Laban's envy was now stirred, and Jacob received a Divine command to return unto the land of his fathers. A consultation was held with Leah and Rachel, who shared with their husband the indignation consequent on Laban's conduct, and said to Jacob, "Whatsoever God hath said unto thee, do" (xxxi. 1–16). The result was, that Jacob stole away, unawares to Laban, and fled with all that he had to the mount Gilead. Laban pursued and overtook him and remonstrated with him, but withheld severe measures because of a Divine command. Jacob in explanation pleaded fear lest Laban should take his daughters by force, and indignantly repudiated the charge of having stolen his gods. He knew not that Rachel had stolen them; and, when a general search was made, she added dissimulation to her theft (*vv.* 17–35). Jacob was wrath, and chode with Laban, appealing to his industry and integrity during the twenty years of his servitude, declaring

that, but for God's presence and help, he would have been sent away empty. Laban listened to Jacob's remonstrance, and the two made a covenant of peace, gathering a heap of stones as a witness, Jacob calling it Galeed, and Laban Mizpeh, for, said Laban, "The Lord watch between me and thee when we are absent one from another" (*vv.* 36–49). The terms of the covenant were agreed upon, Laban calling upon God to be judge betwixt them, "and Jacob sware by the fear of his father Isaac." Sacrifice was offered, they all ate bread together, and early in the morning Laban took an affectionate leave of his sons and his daughters, and, blessing them, returned unto his place (*vv.* 50–55).

### *Jacob's Prayer and Results. Reconciliation with Esau.* (xxxii., xxxiii.)

"Jacob went on his way, and the angels of God met him." Not one angel only, but a host. Thus was Jacob again assured of the Divine protection (see Gen. xxviii. 12, and cf. Ps. xxxiv. 9). He dreaded meeting his brother Esau, who was coming with four hundred men, and after taking every precaution both for protection and conciliation, he entreated the Divine aid most earnestly, acknowledging God's unmerited goodness to him (xxxii. 1–12). He then selected five hundred and fifty head of cattle of various kinds as a present to his brother Esau, separating them in five droves, each under the charge of a servant, who was commissioned to deliver a gracious message from his master. In this way Jacob hoped to appease his brother, and to prepare the way for a peaceful interview (*vv.* 13–21). He then rose up that night, and sent his family over the ford Jabbok, his two wives, his two women servants, his eleven sons, and all that he had. These arrangements being com-

pleted Jacob was left alone; and there wrestled a Man with him until the breaking of the day. This was none other than the "Angel of the covenant," who appeared to Jacob in visible form, and who, seeing that He prevailed not against him, touched the hollow of his thigh, putting it out of joint as He wrestled with him, saying, "Let Me go, for the day breaketh." But Jacob was importunate, and replied, "I will not let Thee go, except Thou bless me." He obtained the desired blessing; his name was changed from Jacob to Israel, "for as a prince hast thou power with God and with men, and hast prevailed." Jacob called the name of the place of this wondrous transaction Peniel, for, said he, "I have seen God face to face, and my life is preserved." But as a memorial of this great event "he halted upon his thigh" (*vv.* 22–32). (Cf. Hos. xii. 2–5, 2 Cor. xii. 7–10.)

Now was Jacob well prepared for the dreaded interview with Esau and his four hundred men. He took great pains in arranging his family for presentation to Esau, and then, passing over before them, he bowed himself to the ground seven times until he came near to his brother (xxxiii. 1–3). Overcome by emotion at the stirring scene, Esau ran to meet his brother, embraced and kissed him, "and they wept." The handmaidens and the children with their mothers then came near and bowed themselves to Esau, who generously refused the present from his brother, but at last was prevailed upon to accept the same (*vv.* 4–11). Thus were the two brothers after long separation made friends, and Jacob's fears for the safety of himself and amily were removed; the God of Abraham and of Isaac had heard his prayer and sent him deliverance. Then journeying to Shechem in the land of Canaan, he bought a parcel of a field, and there he erected an altar and called it El-elohi-Israel=God, the God of Israel (*vv.* 12–20).

*Dinah Dishonoured. Revenge of her Brothers.* (xxxiv.)

Having imprudently formed acquaintance with the daughters of the land, Dinah, Jacob's daughter, was dishonoured by Shechem, son of Hamor, the prince of the country. Her brothers Simeon and Levi, regarding the transaction as a stain upon the honour of the family, avenged themselves, after much dissimulation, by slaying Hamor and Shechem and all the males of the city with the edge of the sword, taking the rest as spoil and captives. Jacob, in great fear, remonstrated with his sons.

*The Journey to Bethel. Deaths of Rachel and Isaac.* (xxxv.)

In the midst of all this distress and anxiety Jacob received a Divine command to go up to Bethel, and dwell there, "and to make there an altar unto God." All the strange gods and idolatrous ornaments in Jacob's household were given up, and hidden by him under the oak at Shechem. Jacob journeyed safely to Bethel, and built there an altar, and called the place El-Bethel=the God of Bethel. There Deborah, Rebekah's nurse, died and was buried (*vv.* 1–8). After this, God appeared again unto Jacob, ratifying his change of name to Israel, and renewing and confirming the promises that had been made to Abraham and Isaac as to the number of his seed and the land, which should eventually be theirs. In token of this Jacob set up a pillar of stone, pouring thereupon wine and oil (*vv.* 9–15). A sad incident is recorded on the journey from Bethel to Ephrath. Rachel, the beloved wife of Jacob, died in giving birth to her second son Benjamin. She was buried in the way to Ephrath, and Jacob set a pillar upon her grave. He then came to Hebron, where Isaac died at the age of one hundred and eighty years; and his sons Esau and Jacob buried him (*vv.* 16–29).

(Chapter xxxvi. is occupied exclusively with a genealogical table of Esau's posterity.)

The life and history of Jacob suggest many points for profound meditation and study. He stands out quite distinctively from Abraham and Isaac, who preceded him, and from Joseph, who followed him. Wanting in the faith and obedience of Abraham, the submission and placidity of Isaac, and the integrity and self-denial of Joseph, he presents nevertheless a many-sided character deeply interesting to contemplate. One is insensibly drawn to Jacob, probably because he is more of a man like ourselves, developing human frailties, passions, and failures in abundance. His crooked, worldly policy constantly brought him into trouble, yet what a miracle of sovereign grace he exhibits! His life was one continuous course of chastening and discipline, but at length he became a consecrated man, and his last days in Goshen were those of rest and peace. The turning point in Jacob's life was the night of the angel's wrestling with him, when his name was changed to Israel; after that his uprightness and piety shone forth in brighter lustre, and his second visit to Bethel was the culmination of all the discipline of the past, and the preparation for the seventeen years' rest of the future in Goshen. It needs to be remembered that the altered renderings of the word "plain" in Gen. xxv. 27 to "upright," and the word "if" in Gen. xxviii. 20 to "since," show Jacob in a more favourable light, and must be taken into consideration in the estimate of his character.

The following outlines of PRACTICAL TEACHING are suggested:

1. The certain eventual failure of a worldly, tortuous policy, and the terrible difficulties engendered thereby.

2. The importance of whole-hearted consecration to God, and the blessed results arising therefrom.

3. The wonderful forbearance of God, who, in spite of personal waywardness and opposition, brings out through chastening and discipline a completed character at last.

4. The certain fulfilment of the Divine promises, purposes, and plans, notwithstanding all human attempts to hinder.

5. Trials, difficulties, and emergencies will always be successfully met by a full recognition of the power of Divine grace and absolute trust in God.

The history of Jacob is still to a certain extent continued, but the prominent character throughout is Joseph, one of Jacob's younger sons, whose life and history are deeply interesting, his character being so lofty and pure, his humiliation and sufferings so intense, his subsequent exaltation so marvellous—the whole forming a remarkable type of the Lord Jesus Christ.

*Joseph's Dreams, and Treatment by his Brethren* (xxxvii.).

Joseph, Rachel's son, is now seventeen years of age, greatly beloved of his father, because he was the son of his old age. This partiality was so marked that his brethren hated him, especially when he brought his father an evil report of their conduct (*vv.* 1–4). He dreamed two remarkable dreams, which were at once interpreted to mean Joseph's exaltation over his brethren. Even his father rebuked him, saying, "Shall I and thy mother and thy brethren come to bow down ourselves to thee on the earth?" These dreams were symbolical of future greatness, hence his brethren hated and envied him, but his father observed the saying (*vv.* 5–11). Joseph was sent by his father to see after his brethren and the flocks, and bring him word again. He went and found them in Dothan, and they conspired to slay him, and so get rid of the "dreamer."

Reuben objected to the shedding of blood, and proposed that Joseph should be cast into a pit, determining nevertheless "to rid him out of their hands, to deliver him to his father again." When Joseph came to his brethren, they stripped him of his coat of many colours, and cast him into an empty pit. Judah now interposed to prevent blood-shedding, and proposed selling him to the Ishmeelites, a company of whom were coming from Gilead, bearing spicery and balm and myrrh, going to carry it down to Egypt. So they lifted Joseph out of the pit, and sold him to the Ishmeelites for twenty pieces of silver, and they brought Joseph into Egypt (*vv.* 12–28). Reuben was in anguish when he came back to the pit, and found his brother was not there. He returned to his brethren and said, "The child is not, and I, whither shall I go?" They then brought Joseph's coat, dipped in goat's blood, to their father, saying, "This have we found: know now whether it be thy son's coat or no." The father recognised the coat, and said, "Joseph without doubt is rent in pieces," and he mourned for his son many days, refusing to be comforted, and saying, "I will go down into the grave (sheōl) unto my son mourning."[1] Joseph was nevertheless alive, and was sold to Potiphar, an officer of Pharaoh, an Egyptian king (*vv.* 29–36).

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[1] The Heb. word "sheōl" occurs sixty-five times in the Old Testament. It is derived from a root signifying to demand insatiably without distinction, connecting with this the idea of a hollow, subterranean place. The LXX. renders sheōl sixty-one times by hades. In the A.V. it is rendered thirty-one times by "hell," thirty-one times by "grave," three times by "pit." As regards the Biblical meaning, the word "grave" is not the place for the corpse (that is another word), but the receptacle of the soul when it is parted from the body. The word "hell," as the rendering of sheōl, means the place of disembodied spirits, connecting with this the state and condition of the dead.

The history of Joseph is suspended during chapter xxxviii., which records Judah's transgression with Tamar, his daughter-in-law. The insertion of such terrible details in the sacred record is most probably "to exhibit the full links of the chain that connects the genealogy of the Saviour with Abraham." (Cf. Matt. i. 3.)

*Joseph's Temptation and Imprisonment* (xxxix.).

Joseph is now in Egypt, a servant of Potiphar, captain of the guard. The Lord was with Joseph, and "made all that he did to prosper in his hand." He rose to be overseer of Potiphar's house, who left all that he had in Joseph's hand (*vv.* 1–6). Temptation now assailed him, which he strenuously resisted, saying, "How can I do this great wickedness, and sin against God?" Potiphar's wife became more urgent in her temptation, and when Joseph went into the house to do his business (lit. *to labour at his work;* LXX. ποιεῖν τὰ ἔργα αὐτοῦ), "she caught him by his garment: and he left his garment in her hand, and fled and got him out," upon which she called to the men of the house, and accused Joseph of wanton impropriety, producing his garment in proof thereof (*vv.* 7–16). Potiphar on his return was told of his servant's apparently shameful conduct; his wrath was kindled, and he put Joseph in prison. But the Lord was with Joseph, giving him favour in the sight of the keeper of the prison, so much so, that all the prisoners were committed to his hand, and in all that he did the Lord made it to prosper (*vv.* 17–23).

*Joseph an Interpreter of Dreams. His Exaltation and Rule.* (xl., xli.)

Amongst the prisoners under the charge of Joseph in the prison were the chief butler and baker of Pharaoh, who had

offended the lord their king. They each dreamed a dream, and Joseph, observing that they looked sadly in consequence, asked them to tell him their dreams (xl. 1–8). They did so, and Joseph interpreted them correctly, acknowledging Divine aid in doing so. The butler was restored to his butlership, the baker was hanged. Joseph entreated the butler to make mention of him to Pharaoh on his restoration to office, that he might be brought out of prison; but he forgat him (*vv.* 9–23). Some time elapsed, and Pharaoh dreamed twice in one night, and so remarkably significant were the dreams that his spirit (rūach) was troubled, and the more so when he found that none of the magicians or wise men could interpret the dreams (xli. 1–8). The chief butler then related to Pharaoh his experience of Joseph's correct interpretation of dreams, which led to Joseph being sent for in haste to appear before Pharaoh. He repudiated any interpreting power of his own, saying, "Not in me: God shall give Pharaoh an answer of peace" (*vv.* 9–16). The king then related his dreams of the seven fat-fleshed and well-favoured kine being eaten up by seven lean and ill-favoured kine, and the seven ears of corn full and good devoured by seven thin ears. Joseph interpreted the dreams to Pharaoh, and showed him that there should be seven years of plenty, followed by seven years of famine so grievous that it should consume the land. The dream having been doubled unto Pharaoh twice showed that the thing was established by God, and that He would shortly bring it to pass. Joseph advised that a man discreet and wise should be set over the land of Egypt, and that officers should be appointed to take up the fifth part of the land of Egypt in the seven plenteous years, and the corn thereof to be stored up against the seven years of famine. Pharaoh gave his hearty approval, and recognising in Joseph a superhuman guiding power, he

appointed him to be ruler over all the land of Egypt, putting his own ring upon Joseph's hand, arraying him in vestures of fine linen, with a chain of gold about his neck. He was made to ride in Pharaoh's second chariot. They cried before him, "Bow the knee," Pharaoh himself saying, "Without thee shall no man lift up his hand or foot in all the land of Egypt: only in the throne will I be greater than thou" (*vv.* 17–44). Joseph married Asenath, the daughter of Potipherah, priest of On, by whom he had two sons, Manasseh, the first-born, and Ephraim, the second. Prudential measures against the years of famine, which came in due course and was universal, were zealously taken. Every applicant for bread was referred to Joseph, who opened all the storehouses, and sold unto the Egyptians and to all the countries that came to buy corn, for "the famine was sore in all lands" (*vv.* 45–47).

### *Joseph and his Brethren. The Recognition and Reconciliation.* (xlii.–xlv.)

The famine was in the land of Canaan, and Jacob sent his ten sons to Egypt to buy corn. They came to Joseph as the governor of the land, and bowed themselves before him with their face to the earth. Joseph knew them, but he spake roughly to them, and charged them with being spies, come to see the nakedness of the land. This they earnestly denied; but to prove their words Joseph put them all together into ward three days, afterwards consenting to their release, and providing them with corn on condition of one being left as a hostage, and that Benjamin should be brought to him (xlii. 1–20). The ten brethren conferred together, so sorely distressed and conscience-stricken, that Joseph left them to weep. Simeon was then bound, the sacks of each were filled with corn, and their money restored

by the command of Joseph. When they discovered their money, halting at an inn by the way, they were afraid and said, "What is this that God hath done unto us?" (*vv.* 21–28.) Arriving in Canaan, they told their father "all that had befell unto them," and what was required of them in the future. And when they emptied their sacks, and each found his bundle of money therein, the father and sons were alike afraid, and Jacob said, "Me have ye bereaved: Joseph not, Simeon not, and ye will take Benjamin: all these things are against me." Reuben interposed, and pledged his own two sons for the safe return of Benjamin; but Jacob said, "My son shall not go down with you" (*vv.* 29–38).

The famine continued sore in the land of Canaan, and the ten sons of Jacob, with Benjamin, for whom Judah became surety, came again to Egypt to buy corn. At the father's suggestion they were to "carry down the man a present," and to take double money in their hand, and also to restore the former money; and, said Jacob, "God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I be bereaved, I am bereaved" (xliii. 1–14). Once more they all stand before Joseph, who invited them to dine with him at noon. But they were all afraid, and pleaded their innocence of theft to Joseph's steward. Most tenderly did Joseph inquire after his father, saying to Benjamin his brother, "God be gracious unto thee, my son." He retired to weep, overcome with emotion; and on his return they all ate, drank, and were merry (*vv.* 15–34). The time came for them to return to Canaan, and Joseph commanded his steward to fill their sacks with food, to put every man's money therein, and to put his silver cup into Benjamin's sack. Then when they had left, the steward was sent after them, charging them with stealing the cup; but so devoid of guilt did the

brethren feel, that they at once declared, "with whomsoever of thy servants it be found, both let him die, and we will be my lord's bondmen." Search was made, "and the cup was found in Benjamin's sack." In deep distress they returned to the city, and fell before Joseph on the ground, Judah declaring, "God hath found out the iniquity of thy servants." They all offered to remain as prisoners, but Joseph insisted that only the one in whose sack the cup was found should be his servant (xliv. 1–17). This brought Judah forward, who in the most earnest and pathetic strain pleaded for Benjamin, offering to be a bondman in his stead, explaining minutely all the circumstances of the case, tenderly relating the distress of the father in parting from his youngest son, and declaring that if they returned to Canaan without Benjamin, they would "bring down the gray hairs of thy servant our father with sorrow to the grave" (*vv.* 18–34). Joseph could no longer refrain himself, and dismissing his household, he "made himself known unto his brethren, and he wept aloud," saying, "I am Joseph; doth my father yet live?" And then drawing his brethren, who were troubled at his presence, around him, he again said: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." He then told them of the other five years of famine in prospect, and urged them to return and bring with them their father, that he and they with their children might dwell in the land of Goshen. Joseph promised to provide for them all, and confirmed his identity by saying, "It is my mouth that speaketh unto you" = I myself have spoken, and not through an interpreter; and then falling upon Benjamin's neck he wept, and "kissed all his brethren, and wept upon them: and after that, his brethren talked with him" (xlv. 1–15). Arrangements

were then made for the journey to Canaan, and for the return journey with Jacob and their wives and little ones to Egypt, wagons, provisions, changes of raiment being provided. In due time they came to Canaan and told Jacob their father, saying, "Joseph is yet alive, and he is governor over all the land of Egypt." Jacob's heart fainted, for he believed them not; but when he heard all, and saw the wagons, his spirit revived, and he said, "It is enough; Joseph my son is yet alive: I will go and see him before I die" (*vv.* 16–28).

*Settlement of Joseph's Father and his Family in Goshen* (xlvi., xlvii.).

At the advanced age of one hundred and thirty years Israel took his journey with all that he had and came to Beersheba, where he offered sacrifices to God, who spake to him in the visions of the night, saying, "Fear not to go down into Egypt; I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." Leaving Beersheba, they all arrived safely in the land of Goshen, a detailed genealogical list of the whole number being given (xlvi. 1–28). Joseph met his father in Goshen, "presented himself to him, fell on his neck, and wept on his neck a good while," Israel saying, "Now let me die, since I have seen thy face, because thou art yet alive." Joseph then left to announce their arrival to Pharaoh, and to make full arrangements for their settlement in Goshen (*vv.* 29–34). The fullest permission was given by Pharaoh for Jacob and his family to dwell in Goshen, and to be supplied with bread during the time of the famine. The record of the interview between Jacob and Pharaoh is very solemn and impressive (xlvii. 1–13). As the dearth in-

creased, the wants of the people multiplied, and their money failed. Joseph then adopted wise and skilful measures for the benefit of the king and the land, not unmindful however of the pressing wants of the people. The result was that the whole land, with the cattle and even the people themselves, became the property of Pharaoh, always excepting the priests, who received fixed supplies from the king himself (*vv.* 14–26). The time now drew near that Israel must die, and he obtained a solemn promise from Joseph not to bury him in Egypt, but to let him lie with his fathers, and to carry him out of Egypt, and bury him in their burying places (*vv.* 27–31).

*Joseph's Sons Blessed by Jacob* (xlviii.).

Joseph visits his father, taking with him his two sons Manasseh and Ephraim. After an acknowledgment of the Divine goodness, and the promises made to him and his seed after him, Jacob distinctly recognises the two sons ot Joseph as his children (not his grandchildren merely), and commands them to be brought near to him that he may bless them (*vv.* 1–9). After again recording the kind providence of God, which permitted him unexpectedly to see, not only the face of Joseph, but his seed also, Israel placed his right hand on Ephraim's head, and his left hand upon Manasseh's, guiding his hands wittingly. He then blessed Joseph, again acknowledging the God which fed (lit. pastured) him all his life long ; he also blessed the lads, saying, "Let my name be named on them, and the names of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth" (*vv.* 10–16). Joseph wished his father's right hand to have been placed on Manasseh's head, he being the firstborn ; but Jacob refused, declaring that Manasseh should be great, but Ephraim

greater still, and his seed a multitude of nations. Israel now anticipated his death, but he assured Joseph that God would be with him, and bring him again into the land of his fathers (*vv.* 17–22).

*Jacob's Prophecies concerning Joseph and his Brethren* (xlix.).

The sons of Jacob being gathered together, he proceeded to tell them that which should befall them in the last days. REUBEN: his rights as the firstborn were forfeited on account of his crime in defiling his father's bed. SIMEON AND LEVI: associates in wickedness; "I will divide them in Jacob, and scatter them in Israel." JUDAH: high pre-eminence is given to him. David, and a greater than David, even the Messiah, is to spring from him; for "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shīlōh come;[1] and unto Him shall the gathering of the people be." ZEBULUN: he "shall dwell at the haven of the sea." ISSACHAR: he "bowed his shoulder to bear, and became a servant unto tribute." DAN: he "shall judge his people, as one of the tribes of Israel." GAD: "a troop shall overcome him." ASHER: He has overflowing plenty. NAPHTALI: he "is a hind let loose (a deer roaming at liberty); he giveth goodly words" (shooteth forth goodly branches). JOSEPH: he "is a fruitful bough by a well; whose branches run over the wall." He was to triumph over all opposition, and abundant blessings of every kind were to rest on him. Jacob's Shepherd is Joseph's Guardian. BENJAMIN: he "shall ravin as a wolf," fierce in war (*vv.* 1–28). Jacob then charges his

[1] Shīlōh: lit. tranquillity, rest; interpreted as "the Sent," "the Seed," "the peaceable One" = the Messiah (LXX. τὰ ἀποκείμενα αὐτῷ; Vulg. qui mittendus est; Syr. "He who it is"; Targ. Onk. "Messiah, whose is the kingdom").

sons to bury him with his fathers in the cave of Machpelah, which Abraham bought of Ephron the Hittite: for "there they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Jacob having made an end of commanding his sons, yielded up the ghost (lit. to expire, breathe out one's life), and was gathered unto his people (*vv.* 29–33).

### *Jacob's Death and Burial. Joseph's Death and Dying Charge.* (l.)

Joseph sorrowed deeply at his father's death, and then commanded the physicians to embalm Israel. When the days of mourning were past Joseph obtained leave of Pharaoh to go up to the land of Canaan, and bury his father. A very great company went up, including servants of Pharaoh, all the house of Joseph, his brethren, and his father's house; only the little ones, the flocks and herds, were left behind. All was done by Jacob's sons as he had commanded them, and they buried him in the cave of Machpelah at Mamre (*vv.* 1–13). Joseph returned into Egypt, and quieted the fears of his brethren by renewing his assurances of forgiveness for all the sins of the past, saying, "Fear ye not: I will nourish you, and your little ones," and acknowledging the hand of God in all that had occurred. The time came for Joseph to die, but said he to his brethren, "God will surely visit you, and bring you out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob; and ye shall carry up my bones from hence. So Joseph died, one hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt" (*vv.* 14–26).

The life, history, and character of Joseph are full of the deepest interest; in fact, the beautiful narrative of "Joseph

and his brethren" has commanded the attention of all classes, in all parts of the world, throughout all generations. The sincere piety, the unsullied purity, the firm integrity, the abnegation of self, and the constant recognition of Divine aid and guidance, combine to set forth the character of Joseph as one of the most complete and beautiful in the sacred volume, a very model for both young and old throughout all time; but it is as a marvellous type of the Lord Jesus Christ that the life and history of Joseph command our reverent attention. He was the special object of his father Jacob's love; he bore faithful testimony to the truth; he was hated of his brethren; he endured humiliation and suffering; he was exalted to the highest post of honour, made ruler of the land, the dispenser of bread to the people; and then, in the dire extremity of need, he received and recognised his brethren, and liberally provided for all their wants in the land of Goshen, freely forgiving them for all their past wrongdoing and unkindness to him. May we not herein trace the lineaments of the life and history of the Divine and perfect Man, the Lord Jesus Christ? He was "the Beloved Son"; He on earth bore emphatic testimony to the truth; He was rejected by His own kindred; He passed through the deepest humiliation; He endured the most bitter anguish, and at last died the most terrible of deaths. But He arose from the dead, He ascended on high, He received the kingdom. There is salvation in Him, forgiveness of sins, fulness of blessing; and He will come again and receive His people unto Himself, that He and they may dwell together in a better land than Goshen, under more brilliant skies than Egypt, never to be separated by death, "for ever with the Lord"!

The PRACTICAL TEACHING of the Book of Genesis in its entirety is full and suggestive in the extreme. In it will be

found the germ of nearly all the great elementary principles connected with the relationship of God to man. Also the historical foundation, without which the subsequent history of the covenant people would be incomplete and unintelligible. In the earlier chapters the power and wisdom of God in the creation of the material universe and of man are set forth, the sad evidences of human wickedness and depravity are unfolded, the Divine promise of a Saviour is dimly shadowed forth, human failure and Divine judgment are recorded. In the subsequent chapters, connected with biographies of the most interesting description, the fulness of covenant blessings, first to Israel, then to all His seed, the spiritual Israel, is distinctly enunciated and solemnly ratified; and in the lives, characters, incidents, Histories, and experiences of the patriarchs there gradually shines out in type and illustration the divinely perfect Man, the Lord Jesus Christ, "the Son of David, the Son of Abraham," the light to lighten the Gentiles, and the glory of His people Israel.

Compare Gen. i., ii., iii. with Rev. xx., xxi., xxii.

# THE BOOK OF EXODUS.

THE children of Israel are now becoming a nation, powerful in numbers, but their lives bitter with hard bondage. The beneficent results of Joseph's government in Egypt have passed away, they are under the dominion of a cruel taskmaster, who makes them to serve with rigour (Exod. i. 8–14).[1] To prevent the too rapid growth of this chosen people, the inhuman edict was passed that every male child born should be cast into the river. One precious life at least was saved through the wonderful providence of God. The daughter of Pharaoh had compassion on a helpless babe carefully placed in an ark of bulrushes, whom, when she saw, she sent her maid to fetch, consigned it unknowingly to the loving care of its own mother, and eventually brought him up as her own son. This was Moses, the most renowned of the Hebrew race, the great deliverer of his people in after years, the august man with whom the Lord spake face to face as a man speaketh unto his friend (Exod. xxxiii. 11). The Book of Exodus (the word signifying *departure*) deals mainly with the eventful life and history of Moses, in connection with which there

[1] Recent excavations have revealed, not only the site of the "treasure cities" (Exod. i. 11), but the treasure chambers themselves have been discovered. The bricks of which they are constructed were made, some with and some without straw (cf. Exod. v.). See "Fresh Light from the Ancient Monuments," by Prof. Sayce, for most interesting information; published by the Religious Tract Society.

arise some of the grandest displays of Divine power and justice the world has ever seen. This book was written by Moses; it embraces a period of time extending from the death of Joseph to the erection of the tabernacle, and it sets forth very prominently the history of God's chosen people.

The general scope of the Book of Exodus comprises the history of Moses; the oppression of the Israelites; the Egyptian plagues; the departure of the Israelites, and their journey to Sinai; the institution of the Passover; the passage of the Red Sea, and overthrow of Pharaoh; the promulgation of the Law, and the construction and erection of the tabernacle, with the appointment of its services for Divine worship. The great central truth of the book of Exodus is REDEMPTION; the collateral truths are *bondage*, *deliverance*, *ordinances*. In attempting an ANALYTICAL INVESTIGATION of this wonderful book, we have brought before us:

1. THE HISTORY OF MOSES (Exod. i. to vii. 13). After a description of the terrible cruelties practised on the Hebrew nation by the Egyptians, and the pathetic incidents connected with the infancy and early life of Moses, we are told that when he was grown he resented the violence done to one of his brethren by slaying the aggressor, and afterwards, fearing for his own life, he fled to the land of Midian. There he dwelt, and married Zipporah, to whom was born a son named Gershom. During the time that Moses was receiving his disciplinary training, and becoming acquainted with the intricacies and difficulties of desert life, the condition of the children of Israel became worse and worse; they sighed by reason of their bondage, their cry came up unto God, who remembered His covenant with the patriarchs of old, and revealed Himself to Moses in a flame of fire out of the midst of a bush. With the greatest reverence Moses

drew near and received direct from Jehovah a most important commission to bring forth His people out of Egypt. With Divine tenderness does the Lord declare to His servant that He had heard the cry of His suffering people, and that He knew their sorrows, and that He had come down to deliver them (iii. 1–10). Moses felt at once his utter inability to execute so difficult a commission, and hesitates; but he receives still further directions and encouragement in view of his arduous duties, two miracles being wrought specially to convince him of the reality of the mighty power which Jehovah was about to display in confirmation of His promise. Moses now receives the assistance of his brother Aaron, and together they appear before Pharaoh, demanding, authoritatively, the release of the enslaved Hebrew people. The result was not merely refusal, but a most unjust increase of the labour already so burdensome. This brings forth a renewal of the covenant promises originally made to Abraham and his seed; but so overwhelmed were the children of Israel with their cruel bondage, that they hearkened not unto Moses for anguish of spirit. A second time Moses and Aaron appeared before Pharaoh (Menetaph II., son of Ramses II.), but he refused to let the people go, and hence ensues a wonderful display of Almighty power.

2. The Egyptian Plagues (Exod. vii. 14 to xii.). These plagues were ten in number. Commencing with the turning of the waters that were in the river to blood, and followed in succession by the plagues of frogs, of lice, of a grievous swarm of flies, of a very grievous murrain upon the cattle, of boils upon man and beast (the black leprosy), of hail and fire, of locusts, of thick darkness, the whole culminated in the awful and widespread disastrous plague of the death of all the first-born in the land of Egypt, from the first-born of Pharaoh to that of the maid-servant, and

all the first-born of beasts. In reference to the first two plagues, we are told that the magicians of Egypt did so with their enchantments; but when it came to the plague of lice they could not, but said, "This is the finger of God." These very men are referred to by name in 2 Tim. iii. 8, and the question arises, Was the success of the magicians, whether apparent or real, merely the result of the extraordinary cleverness of eastern jugglers? or was it a power permitted from the evil one for a special purpose, and answering in many of its features to the "spiritualism" of the present day, a terrible evil, far more widely spread than many imagine, furthermore, a predicted sign of the "last days"?[1] It will further be observed that from and after the plague of the murrain, a distinction was made between the Egyptians and the children of Israel, for against the latter "not a dog was to move his tongue, against man or beast."

The attentive Bible student will not fail to notice that these tremendous displays of Divine power and justice had a far deeper meaning than appears on the surface of the narrative thereof. A great contest was now to be enacted between the heathen and worldly power on the one hand, and the Divine and heavenly power on the other hand. It was theocracy as against heathendom. The conflict was not long, but terribly severe and pre-eminently decisive. Jehovah triumphs, His people are delivered. It is very probable that the Lord had many objects in view as regards this mighty conflict. Moses himself was to be encouraged and strengthened by the visible power of God. The children of Israel also were to be encouraged and warned against the terrible sin of idolatry. The whole system of

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[1] See "Earth's Earliest Ages," by G. H. Pember, part iii., for a confirmation of these statements.

idolatrous worship, so rampant in Egypt, was to receive a mighty blow; for each of the plagues had its special object to accomplish, and each was aimed at some particular form of idolatry as practised by the Egyptians. The plague of "blood" was directed against one of the chief divinities of Egypt, for the river Nile was an object of sacred worship. The plague of "lice" would be peculiarly offensive to a people so superstitiously clean. The plague of "flies" was a punishment through their idols, for many insects were objects of worship. The plague of hail and storm was directed against the worship of the deities of the elements. The plague of "darkness" made another of their deities, the sun, an instrument of punishment, whilst the death of the first-born throughout the land produced a universal cry of anguish, and proclaimed the fact that life and death were in the hands of Jehovah, the God of the Hebrews, and in His alone.

In connection with this awful visitation of death, there arises, by express command of Jehovah, a deeply interesting precautionary measure, in order to insure the safety of the children of Israel in that night of wholesale slaughter (xi., xii.). Each household was to take a lamb, kill it in the evening, and to strike the lintel and the two side-posts of the door of the house with the blood thereof, so that when Jehovah passed through to smite the Egyptians, seeing the blood, He would pass over the door, and not suffer the destroyer to come in unto their houses to smite the inhabitants thereof. The night of vengeance came, there was a great cry in Egypt, not a house where there was not one dead; and Pharaoh rose up, called for Moses and Aaron, and commanded the children of Israel in urgent haste to be gone. Thus on the very night of the end of the predicted four hundred and thirty years all the hosts of the Lord went out from the land of Egypt.

This sacrifice of the "Passover" was instituted to commemorate the deliverance of the children of Israel from their long and terrible Egyptian bondage. The word "passover" (Heb. pāsach) means literally a sparing or an immunity from penalty and calamity, hence it may be called a "sacrifice of sparing" or of "passing over" unto Jehovah. The Passover united the features of all the other sacrifices of the period it introduced, for it was a sin-offering, a burnt-offering, and a peace-offering combined; thus setting forth redemption, consecration, and communion. The practical teaching connected with the Passover institution is most instructive and important. It may be briefly summed up as follows: (1) All the children of Israel were dealt with alike in this matter; no distinction was made. So all men are guilty before God, none righteous, not one. (Cf. Rom. iii. 10–19, 23.) (2) It was not the worthiness or otherwise of the inmates of the house that Jehovah regarded, but it was the blood on the door-posts that He looked at: "When I see the blood, I will pass over you." So salvation is by grace, through the shedding of Christ's blood, and not by any personal merit. (Cf. Eph. ii. 8; 2 Tim. i. 9; Tit. iii. 5; Eph. i. 7.) (3) Failure to comply with the Divine command would have resulted in death. So apart from Christ and without Christ, there is no salvation. (Cf. Acts iv. 12; 1 Tim. ii. 5.) (4) The command being observed, anxiety was needless, rest was secured. So in Christ there is security, also deliverance and rest. (Cf. Heb. vii. 25; Tit. ii. 14; Matt. xi. 28.) The New Testament application of the Passover institution is in 1 Cor. v. 6–8, the proper rendering of which is, "For our passover also hath been sacrificed, Christ."

3. The Passage of the Red Sea (Exod. xiv., xv.). The children of Israel have now commenced their journey, every step of which was by Divine direction, and in accord-

ance with which they encamp by the sea. Pharaoh, hearing of this apparent entanglement, determines to pursue after them, and this leads to a still more astounding display of Divine power than ever, even the passage of the Israelites on dry land through the midst of the sea, the waters whereof were a wall unto them on their right hand and on their left, and the overthrow of the Egyptians and all the host of Pharaoh in the midst of the sea, the waters thereof having returned to their strength when the morning appeared. The destruction was complete; Israel saw the Egyptians dead upon the sea-shore; there remained not so much as one of them. Well might Moses and the children of Israel send forth a triumphant song of praise, saying, "Thy right hand, O Lord, is become glorious in power: it hath dashed in pieces the enemy." Well might Miriam join in the thanksgiving with the timbrel and the dance, and one and all declare, "The Lord shall reign for ever and ever."[1] The attentive Bible student will not fail to discern in all this matchless display of Divine strength and greatness, together with the onslaught and overthrow of Pharaoh and his host, a foreshadowing of the events narrated in Rev. xvi. and xix. There is a wonderful similarity between the record of the plagues of Egypt and the pouring out of the vials of the wrath of God upon the earth in the last days. Pharaoh is himself a remarkable type of the antichrist yet to come, and the destruction of the one foreshadows that of the other. Compare attentively Rev. xv. with Exod. xv.; Rev. xvi. with Exod. vii.–x.; Rev. xix. with Exod. xiv.

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[1] This scarcely expresses the force of the Hebrew, which reads l'olām vāed (LXX. τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι; Vulg. in æternum et ultra). The verse might be rendered, "The Lord shall reign for ever and ever" and beyond, or yet more. (Cf. Mic. iv. 5; 1 Chron. xxix. 10; Dan. xii. 3; Ps. x. 16, xlv. 6, lii. 8; also Eph. iii. 21.)

The following tabular arrangement will illustrate :

| *The Vials of God's Wrath* (Rev. xvi.). | *The Plagues of Egypt.* (Exod. vii.–x.) |
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| First Vial.—" . . . there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image" (*v.* 2). | "And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast" (ix. 10). |
| Second and Third Vials. —"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man. . . . And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood" (*vv.* 3, 4). | " . . . and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood" (vii. 20). |
| Fourth Vial.—"And the fourth angel poured out his vial upon the sun; and power was given him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God: . . . and they repented not" (*vv.* 8, 9). | "And Pharaoh said, Who is the Lord, that I should obey His voice? . . . I know not the Lord." "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them" (v. 2; viii. 15). |
| Fifth Vial.—"And the fifth angel poured out his vial upon the seat of the | "And Moses stretched forth his hand toward heaven; and there was a thick |

beast: and his kingdom was full of darkness," etc. (*v.* 10).

Sixth Vial.—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, . . . the beast, . . . the false prophet" (*v.* 13).

Seventh Vial.—"And the seventh angel poured out his vial into the air. . . . And there were voices, and thunders, and lightnings; and there was a great earthquake" (*vv.* 17, 18).

darkness in all the land of Egypt three days" (x. 22).

"And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt" (viii. 6).

" . . . and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt" (ix. 23).

There is also a wonderful similarity between the triumphant song of the children of Israel, recorded in Exod. xv., and the song of Moses and the Lamb, recorded in Rev. xv., as the following quotations will show:

| *Song of Moses and Song of the Lamb.* | *Song of the Children of Israel.* |
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| "Great and marvellous are Thy works, Lord God Almighty" (Rev. xv. 3). | "Thy right hand, O Lord, is become glorious in power; Thy right hand, O Lord, hath dashed in pieces the enemy." "The floods stood upright as a heap." "The sea covered them" (Exod. xv. 6, 8, 10). |
| "Just and true are Thy | " . . . by the great- |

ways, Thou King of the ages" (Rev. xv. 3).

"Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy" (Rev. xv. 4).

"For all nations shall come and worship before Thee" (Rev. xv. 4).

"For Thy judgments are made manifest" (Rev. xv. 4).

ness of Thine arm they shall be still as a stone; . . . till the people pass over, which Thou hast purchased" (Exod. xv. 16).

"Who is like unto Thee, O Lord, . . . glorious in holiness, fearful in praises, doing wonders?" (Exod. xv. 11.)

"The Lord shall reign for ever and ever" (Exod. xv. 18).

"Pharaoh's chariots and his host hath He cast into the sea. . . . They sank into the bottom as a stone" (Exod. xv. 4, 5).

After this jubilant celebration, "Moses brought Israel from the Red Sea, and they went three days in the wilderness, and found no water." At Marah they could not drink, for the waters were bitter. Moses was commanded to cast a certain tree into the waters, by which they were made sweet. And Jehovah said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (xv. 22–27).[1]

[1] Jehovah Rōphekā, Heb. rāphā, to mend, repair: hence, to heal; rōphē, a physician. The same word is used in Exod. xxi. 19 and Isa. liii. 5. (Cf. Ps. xli. 4, ciii. 3, cxlvii. 3, in all which passages the same word is used.) In Gen. l. 2 and 2 Chron. xvi. 12 the Heb.

4. The Sustenance of the Israelites is described in Exod. xvi., xvii. This mighty host had to be fed day by day. Concerning this the Lord said unto Moses, "Behold, I will rain bread from heaven for you"; and again, "Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink." Thus were the children of Israel marvellously fed for forty years, until they came to a land inhabited. The spiritual application of this will be found in John vi. 31–58, 1 Cor. x. 4.

5. The Encampment at Sinai, and Promulgation of the Law is described in Exod. xix., xx. Moses went up unto God to receive Divine instructions, and to prepare the way for the declaration of Jehovah's will concerning this separated people, and His covenant promises to them. Then came the solemn promulgation of the Law, accompanied by the thunders and lightnings, the thick cloud upon the mount, and the voice of the trumpet exceeding loud. The Lord descended upon Mount Sinai in fire, and called Moses up to the top of the mount. Then, after certain preliminary solemnities, Jehovah spake the words of the decalogue, and afterwards gave instructions to Moses concerning several judicial, moral, and ceremonial laws, which he was to set before the people. After this, Moses was in the mount forty days and forty nights, receiving special instructions for

6. The Construction of the Tabernacle and its

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word for physician is "rōphē." The LXX. reads *ὁ ἰώμενός σε*. The verb *ἰάομαι* means to heal, cure, restore from a state of sin. The Vulg. reads, "Ego enim Dominus sanator tuus." (Cf. also Isa. liii. 4, where griefs should be rendered sicknesses, with Matt. viii. 17.) Obs. the words "borne" and "bare" in Isa. liii. 4, 12 are the same in the Hebrew; viz. nāsār, thus bringing into close connection the thought of sickness and sin being "borne," carried away by Christ.

FURNITURE (Exod. xxv.–xl.). The time had now arrived when Jehovah would have a sanctuary made, that He might dwell in the midst of His people. He was now to be their Lawgiver, their King, and their God. He was to be obeyed, served, and worshipped. Yet must everything be according to the Divine pattern. Nothing was to be left to the will or choice of man, not even of Moses himself, but he was to make all things according to the pattern showed to him in the mount (Heb. viii. 5). The details concerning the construction and erection of this wonderful structure are most minute and particular. After enumerating the different materials required, directions are given respecting the ark, with the mercy-seat and cherubim (xxv. 10–22).

The ark was a box, or chest, of shittim wood (black acacia wood ; LXX. indestructible wood), overlaid within and without with pure gold. The top was ornamented with a border called a crown of gold. The mercy-seat was of pure gold ; it formed the covering or lid of the ark ; and, standing on each end, with wings stretched forth on high, and faces looking towards the mercy-seat, were golden representations of the cherubim. These and the mercy-seat were made of one piece of beaten gold. Between these winged figures over the mercy-seat, the Shechinah, the visible token of the special presence of God, appeared. For the contents of the ark see Heb. ix. 4. The spiritual teaching points to the forgiveness of sin through Him who is the "propitiation for our sins," and to Divine communion, its nature and privileges.[1] The table of shew-bread is then described (*vv.* 23–30). It was made of wood, and overlaid with gold, with a crown or border of gold around its top. Twelve

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[1] See *v.* 22, and examine carefully the words "meet" and "commune." Their meaning with reference also to allied passages will be found in a foot-note, p. 2, of "Searching the Scriptures."

unleavened cakes, sprinkled with frankincense, remained always on this table, and were changed every sabbath day. "Shew-bread" means literally, face bread, or bread of presence, because set forth in the presence of Jehovah in His holy place. The Lord Jesus Christ is the true Presence-bread. (Cf. John vi. 33–35, 50–58.) The candlestick was to be of pure beaten gold (*vv.* 31–39). It stood upon a base, from which the principal stem arose perpendicularly; on each side of which three branches were projected upwards, so as to form a curved line. A lamp of olive oil was placed on each branch of the candlestick, the position thereof in the holy place being over against the table of shew-bread, on the side of the tabernacle southward. The spiritual teaching points to the Lord Jesus Christ as the "true Light," the "Light of the world." (Cf. John i. 9; viii. 12.) The beautiful curtains for the tabernacle are then described, with the coverings thereof, the boards, sockets, and bars, and the veil of blue and purple and scarlet, and fine twined linen "with cherubims" (xxvi.). The curtains, or coverings, of the tabernacle were four in number; they were thrown one over another, hanging down on the side nearly to the foundation. The first covering was of fine twined linen, and blue, purple, and scarlet, richly embroidered with figures of cherubim. This formed the ceiling of the tabernacle. The second curtain was of goats' hair, the third of rams' skins dyed red, the fourth of badgers' skins, (probably seals' skins). The boards, forty-eight in number, composing the framework of the tabernacle, were overlaid with gold, and were bound together by bars running through rings. Each board rested on two heavy blocks of silver forming sockets; these were made of the atonement money (Exod. xxxii. 16, xxxviii. 25–28). The interior of the tabernacle was divided by a veil of the richest materials, which hung down from four pillars overlaid with gold,

resting on sockets of silver; these compartments were the holy place and the holy of holies. The brazen altar and the court of the tabernacle, with its pillars, sockets, and hangings, are described in chapter xxvii. The brazen altar was made of wood, and covered with brass, having "horns" at each corner. The covering was a grating of brass, through which the ashes of the sacrifice passed into a chamber below. On this altar portions of animals were always burning, whose blood had been offered to God as an atonement for sin. The fire was never suffered to go out. The spiritual teaching points to Christ crucified; He is our Altar now, our Priest, Altar, and Sacrifice in one. The court of the tabernacle was oblong in figure, formed by sixty pillars of brass, with capitals of silver resting on sockets of brass, and the whole was made secure by pins of brass driven into the ground and cords. The hangings for the court were of fine twined linen, supported by the silver hooks of the pillars and their fillets. A curtain of needle-work, wrought in blue, purple, and scarlet, suspended from four of the pillars in the centre of the east side, formed the door of entrance.

In chapter xxviii. the holy garments for Aaron are minutely described, the two onyx stones for the shoulders, with the names of the children of Israel graven on them, the breast-plate of judgment, with its settings of four rows of stones, also with the names aforesaid graven, the golden bells for sound, and the mitre, with its plate of pure gold, upon which was graven "HOLINESS TO THE LORD." Then, in chapter xxix., will be found the instructions for the consecration of the priests.[1] The golden altar of incense, the atonement

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[1] This chapter should be carefully studied. The word "consecrate," in *vv.* 9, 33, is in the Heb. mālah yad, lit. to fill the hand (LXX. τελειώσεις τὰς χεῖρας αὐτοῦ; Vulg. postquam initiaveris manus eorum).

money, the laver of brass, the anointing oil, and the incense are described in chapter xxx. And now a sad episode occurs. The impatient people prevail upon Aaron to make a molten calf, to which they offered Divine honours. The wrath of Jehovah waxed hot at this; but Moses intercedes, and stays the impending judgment (Exod. xxxii.). The Book of Exodus closes with the setting up of the tabernacle, when a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.

The PRACTICAL TEACHING connected with this wonderful Book of Exodus is almost unlimited. The "tabernacle" alone contains a mine of spiritual wealth and treasure, ready at once to reward the patient, prayerful seeker after truth. The Bible student is strongly urged to investigate anew this boundless storehouse of heavenly wisdom and riches, ever looking for Him who is Himself the true Tabernacle, the Priest, the Mercy-seat, even the Lord Jesus, who by one offering hath perfected for ever them that are sanctified. The following practical thoughts are suggested, space forbidding comment thereupon. 1. *The cruel bondage*

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Two other Heb. words are rendered "consecrate" in the A.V.; viz. nāzār, lit. to separate from anything (Num. vi. 9); kādāsh, to set apart or separate (Exod. xxviii. 3). In *v.* 33 of this chapter both words (mālah yad and kādāsh) are used. Consecration as an act implies three things, corresponding to the root meaning of these three Hebrew words: 1. Dedication (mālah yad), filling the hand to Jehovah, that is, offer large gifts to Him (cf. Exod. xxxii. 29; 1. Chron. xxix. 5). 2. Separation (nāzār) from outward defilement, as did the Nazarite. 3. Setting apart for God (kādāsh), implying inward purity and cleanness, as in the consecration of the priests to their office. The application of this in the believer's personal act of consecration to the Lord is obvious. He must yield up all to God, he must be separate outwardly from things that defile, and he must be set apart wholly for God and His service.

*of sin:* Egypt—Pharaoh—death. 2. *The merciful deliverance from this bondage:* God's love—plan of salvation. 3. *The Lord Jesus Christ the great and only Deliverer:* Passover Lamb—cleansing blood—full salvation—eternal glory—the greater than Moses, the MEDIATOR and the DELIVERER in one!

It is interesting to notice that no fewer than twenty-five distinct passages are quoted from this Book of Exodus by our Lord and by His apostles in express words, and nineteen passages in substance. The following are some of the parallel passages and references to Exodus in the New Testament: John vi. 31; Acts vii. 30; 1 Cor. x. 4; Heb. ix. 19–22, xi. 23, xii. 18–20, 24; 1 Pet. ii. 9.

# THE BOOK OF LEVITICUS.

THE tabernacle, which the Lord commanded Moses to make according to the pattern showed to him in the mount, was now completed, and set up. All the "instruments thereof" were made; everything was arranged according to the Divine plan; the court round about the tabernacle and the altar was reared up, the hanging of the court gate was set up, the work was finished, and the glory of the Lord filled the tabernacle.

All things being ready, Divine worship was to be instituted; services, sacrifices, and offerings were to be appointed, officiating priests were to be consecrated, Jehovah was to be obeyed, acknowledged, and honoured in all the rites and ceremonies now to be established.

The record of all this is to be found in the Book of Leviticus, the very title of which indicates its meaning, namely, relating to the Levites; that is, the services held by the priests and others of the tribe of Levi. Thus Leviticus is closely connected with the books of Exodus and Numbers. Exodus closes with the erection and setting up of the tabernacle, and the special manifestation of the Divine glory and presence therein; Leviticus opens with the services to be conducted, and the sacrifices and offerings to be presented. Again, Leviticus closes with the record of Divine directions in reference to worship and service, and Numbers opens with the preparation of the hosts of Israel for their journeyings and encampments.

The general scope of the Book of Leviticus comprises a record of the laws concerning the religion of the Israelites, particularly those relating to sacrifices, purifications, festivals, and the consecration of the priests. It was written by Moses, and it narrates the history of the first month of the second year of the wanderings.

The great central truth of Leviticus is COMMUNION WITH GOD; the collateral truths are *worship* and *service*. This book demands special and most reverent attention; for it is, to a considerable extent, the very language of Jehovah Himself. It is full of instruction to the Christian, and, read in the light of the Epistle to the Hebrews, many beautiful and most important truths are elicited.

The key-note to the full understanding of the Book of Leviticus, with its copious record of sacrifices and offerings, is this: "*For it is the blood that maketh an atonement for the soul*" (Lev. xvii. 11), the Divine commentary upon which runs thus: "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. ix. 22). And this key-note is greatly intensified in importance and significance by the further statement, "For the life of the flesh is in the blood; for it is the life of all flesh; the blood of it is for the life thereof" (Lev. xvii. 11, 14); "For the blood is the life" (Deut. xii. 23).[1] The full import of these latter declarations was

[1] The words "soul" and "life" are the same in the Heb. (nĕphĕsh). The primary meaning of this important word is that of a respiring, breathing frame, and as such a recipient of the Spirit's action and influence. In the scriptural application of the word, "nĕphĕsh" represents 1. The life, and in this sense is used indiscriminately of animals as of man (cf. Gen. i. 20, 30; ii. 7). 2. The affections, desires, passions (cf. Gen. xxxiv. 3; Ps. lxiii. 1, xlii. 1). 3. The whole man, the individual person (cf. Gen. xlvi. 25–27; Ezek. xviii. 4). See also Jer. li. 14, Amos vi. 8; in both cases the Lord God sware by "His soul" (nĕphĕsh). Compare Heb. vi. 13 and Luke xxiv. 27. In both these

known only to Jehovah Himself at that early period of the world's history. In the present day, through the gracious permission of the same all-wise Being, true science is enabled to ratify these statements, and to explain more fully; for the wonderfully complex structure of the vital fluid, as revealed by chemical and microscopical research, proves to a demonstration that blood and life are almost correlative terms.

In attempting an ANALYTICAL INVESTIGATION of this deeply interesting Book of Leviticus, we have brought before us:

I. THE SACRIFICES AND OFFERINGS (Lev. i.–vii.). These were five in number, and in all there was the twofold idea of expiation and acceptance. The sin and trespass-offerings were mainly those of expiation, not excluding however the thought of acceptance. The burnt-offering, the meat and peace-offerings, were mainly those of acceptance, not excluding, at the same time, the thought of expiation. All were presented for atonement, but atonement under distinct yet conjoined and harmonious aspects.

1. *The burnt-offering* (Lev. i.). The special characteristic of the burnt-offering was, that it must be wholly consumed upon the altar. The word in Hebrew is "*ōlah*," and means literally the ascending offering, that which goes up to God.

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instances the word "soul" (naphsheh) is used in the Syriac for "Himself" in the A.V. There is also a relation of the soul (nĕphĕsh) to the blood, concerning which Scripture is very explicit, never combining spirit and blood as a unity, but soul and blood only. The blood is actually the basis of the physical life, and so far the soul, as the principle of bodily life, is pre-eminently in the blood. Thus the fact that the blood has the soul (nĕphĕsh) in itself gives a special significance to the statement, "It is the blood that maketh an atonement for the soul"; and this brings out the deep meaning of Isa. liii. 12: "He hath poured out His soul (nĕphĕsh) unto death."

This offering consisted of a bullock, sheep, goat, pigeon, or dove; it was to be voluntary, offered at the door of the tabernacle, a male without blemish if of the herd; the offerer was to put his hand upon the head of the offering, it was to be killed before the Lord on the side of the altar northward, the blood was to be sprinkled upon the brazen altar, then cut in pieces and burnt as a sweet savour.[1]

2. *The meat-offering* (Lev. ii.). The word *meat* means food generally; it might be rendered vegetable or meal-offering. Three kinds are recorded: (1) fine flour, oil, and frankincense; (2) unleavened cakes; (3) green ears of corn dried by the fire. A part only of this offering was burnt upon the altar, the rest became the portion of the priests. The meat-offerings were generally presented as accompaniments of the burnt and peace-offerings, one always accompanied the morning and evening burnt-offering of the lamb (Num. xxviii. 5).

3. *The peace-offering* (Lev. iii.). This was sometimes called a thank-offering; it was a vow of thanksgiving, or a supplication for mercies. If an offering of the herd, it was to be without blemish, killed at the door of the tabernacle, the offerer laying his hand upon the animal's head, and the blood sprinkled upon the altar round about. The part consumed as an offering made by fire unto the Lord was the fat covering certain inward parts. The remainder of the offering was to be eaten by the offerer himself, except the breast and right shoulder, which was for the priest.

4. *The sin-offering* (Lev. iv.). The animal offered, whether

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[1] The word "burn" (*hiktīr*, Hiphil form) here used means to "cause to ascend," and is applied to the burning of the incense, the lights of the tabernacle, and the offerings on the altar. Another word (*sāraph*) is used for "burn," as applied to the burning of those parts of the animal which were burned without the camp. The distinction is important.

a bullock, goat, or lamb, was to be without blemish, and the offerer was to lay his hand thereupon. If the sin-offering was for the priest or for the congregation of Israel, a bullock was killed before the Lord, the blood thereof was sprinkled seven times before the veil in the holy place, some of the blood was also put upon the horns of the golden altar, and the rest of the blood was poured out at the bottom of the altar of the burnt-offering. Then all the inward fat of the animal was burnt upon the brazen altar, and the whole of the remainder of the animal was carried forth without the camp and burned on the wood with fire. For a ruler, or for the common people (the people of the land), a goat or kid was killed, some of the blood was put upon the horns of the brazen altar, and the rest was poured at the bottom of the altar. The fat was burnt upon the altar, and the flesh was eaten by the priests, and not consumed without the camp as in the former case. It is specially to be observed that no sin-offering, whereof the blood had been taken into the holy place, could be eaten, it was wholly consumed without the camp (see Lev. vi. 30).

5. *The trespass-offering* (Lev. v.). There is a similarity and yet a difference between the trespass-offering and the sin-offering; the former holds up sin as robbery demanding compensation, the latter as guilt needing expiation. In the trespass-offering attention is directed more especially to the offence or transgression itself; it consisted of a ram and a compensation in money equivalent to the injury committed; the blood of the animal was to be sprinkled round about upon the brazen altar, the fat to be burned thereupon, the remainder to be eaten by the priests, not by the offerer. The table on the next page will give a condensed view of the offerings and the practical teaching suggested.

| DESCRIPTION. | | VICTIM OFFERED. | HOW DISPOSED OF. | PRACTICAL TEACHING. |
|---|---|---|---|---|
| Offerings for a "sweet savour." | *The Burnt-offering* . | Bullock, sheep, goat, dove, pigeon. | Wholly consumed. | Surrender to God. |
| | *The Meat-offering* . | Flour, frankincense, oil, green ears of corn. | Part only consumed, the rest eaten by the priests. | Pure and holy walk. |
| | *The Peace-offering* . | Sheep, lamb, goat. | Fat only consumed, the rest eaten by the offerer and the priests. | Peace, reconciliation, fellowship. |
| Sacrifices for sin | *The Sin-offering* . | Bullock, goat, lamb. | Fat consumed, the rest burned outside the camp. | No condemnation. |
| | *The Trespass-offering* | Ram, money compensation. | Fat consumed, the rest eaten by the priests. | Restitution, confession of sins. (?) |

II. The Consecration of the Priests (Lev. viii.–x.). The sacrifices and offerings having been appointed, it was necessary that certain persons should be consecrated to the office of priests. Aaron and his sons were brought forth, clothed in the appointed garments, all the congregation being gathered together at the door of the tabernacle. After washing with water, Moses anointed Aaron with the anointing oil, to sanctify him; the bullock for the sin-offering was slain, Aaron and his sons having laid their hands on the head thereof. The blood was put upon the horns of the altar, and poured at the bottom of the altar to sanctify it; the inward fat was burned upon the altar, and the rest of the animal was burned without the camp. One ram was then offered as a burnt-offering, another ram was slain (the ram of consecration), and Moses took of the blood thereof, and put it upon the tip of Aaron's right ear, the thumb of his right hand, and the great toe of his right foot. Wave-offerings were then waved before the Lord, and Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron and his sons, and upon their garments, to sanctify them. After abiding seven days at the door of the tabernacle of the congregation, on the eighth day other offerings were presented—a sin-offering, a burnt-offering, and peace-offerings; and when all the ceremonial was completed, Aaron blessed the people, the glory of the Lord appeared unto all the people, and there came out a fire from the Lord, and consumed upon the altar the burnt-offering and the fat; which, when all the people saw, they shouted, and fell on their faces.

After this a sad episode occurred: Nadab and Abihu, sons of Aaron, offered strange fire before the Lord, and the result was they died before the Lord. Terrible as was this righteous judgment, and inexpressibly painful to a father's heart, yet "Aaron held his peace."

III. Laws of Purification (Lev. xi.–xxii.). These may be arranged in five divisions:

1. *Clean and unclean animals for food* (Lev. xi.). For the most part, ruminant animals were allowed, and carnivorous animals were forbidden. The same, in a measure, with birds; those of prey were forbidden. Fishes might be eaten.

2. *The leprosy and its cleansings* (Lev. xiii., xiv.). This was a terrible disease, and a prevalent one. The laws regarding it were most stringent, and the purification in reference thereto was to be complete.

3. *The great day of atonement* (Lev. xvi.). Atonement is the one great subject of this chapter. Atonement for Aaron and his house, for the people, for the holy place, for the golden altar. All needed to be cleansed and hallowed from the uncleanness of the children of Israel. The victims to be offered were a young bullock and two kids of the goats for a sin-offering, and two rams for a burnt-offering. Aaron was to put on the holy linen coat, also the breeches, girdle, and mitre, all of linen, and to wash his flesh in water. The bullock is offered for a sin-offering, lots are cast for the two goats, the goat for the Lord is offered for a sin-offering, the scapegoat is to be let go. The two goats were one sin-offering, two aspects of the same offering. Aaron alone enters the holy of holies with the censer of burning incense, the cloud thereof covering the mercy-seat, and he sprinkles the blood of the bullock once upon the mercy-seat eastward, and seven times before the mercy-seat. He does the same with the blood of the goat of the sin-offering, all to make atonement for the holy place, for himself, his household, and all the congregation. The very ground where Aaron stood before the mercy-seat must be sprinkled with blood. Atonement is then made for the golden altar. It is to be sprinkled seven times with the

blood of the bullock and of the goat. Aaron then confesses the sins of Israel over the scapegoat in the presence of the people, which is then sent away by a fit man into the wilderness; he then takes off his linen garments and leaves them in the holy place, he washes his flesh with water, puts on his other garments, and offers the burnt-offering for himself and for the people, the fat of the sin-offering being also burnt upon the altar. Then the bullock and the goat for the sin-offering were carried without the camp, and there burned. This was to be a statute for ever, to be observed once a year.

The spiritual teaching connected with Lev. xvi. is most important; only a few suggestions can be made. The white linen dress of the high priest sets forth the righteousness of the Lord Jesus Christ. The sin-offerings represent Christ as made sin for us, that we might become the righteousness of God in Him (2 Cor. v. 21, ἐποίησεν, made; γινώμεθα, might become; see R.V.). The sprinkling of the mercy-seat with blood sets forth the new and living way which Jesus has made for us through the veil, His flesh. The sprinkling of the incense altar with blood sets forth the intercession of Christ, as the result of, and grounded upon, the shedding of His blood. The scapegoat sent away into the wilderness bearing the iniquities of Israel sets forth the Lord Jesus as our great Sin-bearer.

4. *Directions concerning sacrifices* (Lev. xvii.). Each sacrifice was to be brought to the door of the tabernacle of the congregation. Blood was forbidden to be eaten. Atonement only through blood.

5. *Various warnings, commandments, and laws concerning priests and sacrifices* (Lev. xviii.–xxii.).

IV. The Feasts of the Lord (Lev. xxiii.). Special times and seasons had to be observed under the law. There were six of these feasts; namely, the sabbath, the passover,

pentecost, feast of trumpets, day of atonement, feast of tabernacles. This latter continued for eight days. The Israelites were to dwell seven days in booths made of boughs of trees and branches of palm trees. Reference is then made to the oil for the light and the preparation of the shew-bread in chapter xxiv. ; and lastly,

V. THE SABBATICAL AND JUBILEE YEAR (Lev. xxv.). The land was to be untilled every seventh year ; it was to be a sabbath of rest, a sabbath for the Lord. Then every fiftieth year was the jubilee year. The trumpet was to sound, liberty was proclaimed, every man was to return to his possession and to his family. This jubilee stood immediately connected with the day of atonement, it was then that the trumpet was to sound throughout all the land. The Book of Leviticus closes with sundry prophetic promises and threatenings and laws for vows.

The PRACTICAL TEACHING of Leviticus is full, significant, impressive. This mine of wealth should be searched by the light of the Epistle to the Hebrews, especially chapters v.–x. Space precludes any comment upon the following suggested points for teaching :

1. All the sacrifices and offerings point to Christ and meet in Him.

2. Divine communion only through Christ, acceptable worship, power for service in and from Him alone.

3. Fulness of salvation and blessing in Christ. Always a year of jubilee in Him (see Heb. x. 19–22).

# THE BOOK OF NUMBERS.

THE sanctuary completed, the priesthood instituted, and the order of service for Divine worship appointed, the mighty hosts of Israel prepare for their journeyings and encampments. Emancipated from the bondage of Egypt and the tyranny of Pharaoh, a long and wearisome march through a desert wilderness has to be undertaken. There is something very grand in the thought of this large and compact array of men, women, and children setting out on their journey to the land which Jehovah had promised to their forefathers. This multitude of two millions and a half of human beings has to be fed, housed, protected, and guided through a strange and comparatively barren country, and Jehovah Himself is to be worshipped, acknowledged, and obeyed. He has promised to dwell in the midst of them, to direct all their movements, to supply all their wants: nevertheless there must be definite order and arrangement; everything must be regulated by law.

A census of the entire population must be taken, each tribe must be numbered; hence the name of the book, "NUMBERS," from the numbering of the Israelites. It embraces a period of nearly thirty-nine years, the chief events occurring in the second and thirty-eighth years. The interval was the time of Israel's rebellion, and of God's displeasure; hence very little is recorded; the nation was for a period apparently rejected. It is very important to

notice these "gaps" occurring from time to time in the history of Israel, as recorded in the Divine word.

The general scope of the Book of Numbers relates to the Levites and the journey through the wilderness, the institution of several civil and religious ceremonies, the miraculous way in which the Israelites were fed during their wanderings, their frequent murmurings and rebellion, and the Divine judgments consequent thereupon—intermingled nevertheless with wonderful displays of Divine forbearance and forgiveness.

The great central truth of Numbers is MAN'S REBELLION; the collateral truths are *unbelief*, *conflict*, *Divine forbearance*. Thus the Book of Numbers is essentially the record of the wilderness life and experience, with its human failure, mistrust, timidity, and rebellion, on the one hand; and the Divine forbearance, faithfulness, and triumphant grace on the other hand — the whole appealing powerfully to the Christian experience of the present, and suggesting lessons of warning, instruction, and encouragement.

The ANALYTICAL INVESTIGATION of the Book of Numbers presents many difficulties, arising from the multitude of stirring incidents therein recorded. The following outline is suggested:

I.—THE CENSUS OF THE ISRAELITES, AND THE TAKING DOWN OF THE TABERNACLE (Num. i.–iv.).

1. *The numbering of the people* (Num. i.). The gross total of the males over twenty years of age was 603,500, exclusive of the 22,300 Levites; whilst the entire number, including women and children and strangers from Egypt, would be about two millions and a half. About half a million perished in the wilderness during the wanderings, but reckoning the increase of number in seven of the tribes, and the in-

crease of the Levites, the actual decrease was not more than one thousand.

2. *The order of the camp* (Num. ii.). The form of the camp was quadrangular, its extent about twelve miles square. The tabernacle was in the centre. The four lesser camps of the priests and Levites were immediately around the tabernacle, forming its body-guard; and at the distance of about half a mile therefrom, extending outwards, were the encampments of the twelve tribes. Judah, Issachar, and Zebulun on the east; Reuben, Simeon, and Gad on the south; Ephraim, Manasseh, and Benjamin on the west; Dan, Asher, and Naphtali on the north. The pillar of cloud spread itself out over the camp, affording a covering by day and "fire to give light in the night" (Ps. cv. 39). Thus each tribe was ranged under its own standard, but, all protected by the one cloud, perfect order was maintained; Jehovah was their lawgiver and their King. Well might Balaam exclaim, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

3. *The Levites, the taking down and covering up of the tabernacle* (Num. iii., iv.). The number of the Levites for service was 8,580. Their duty was to minister to the priests in their ministrations to the Lord. They killed the sacrifices, prepared the incense, took special charge of the tabernacle during the journeyings, and conveyed it in transit from station to station. Thus the Levites were the appointed ministers of the sanctuary; they were also the instructors to teach Israel the judgment and the Law. Each of the three sons of Levi had his special charge when the tabernacle was to be taken down and removed. To the Gershonites were assigned the tabernacle (curtains of fine twined linen), the tent (covering of goats' hair), the covering thereof (rams' and badgers' skins), the hanging for the door of the tabernacle, the hangings for the court, the

cords; all these were packed in two wagons drawn by two oxen, each under the hand of Ithamar. The charge of the Kohathites was the ark, the table of shew-bread, the candlestick, the brazen and the golden altars, the vessels of the sanctuary and the hanging (veil). These were borne on the shoulders of the men under the charge of Eleazar. To the Merarites were assigned the boards of the tabernacle, the bars, the pillars, the sockets, the vessels thereof, the pillars of the court, their sockets, pins, and cords; all packed in four wagons under the hand of Ithamar. An inventory was taken of every part, and thus the tabernacle was conveyed from place to place. Prior to the removal however the "holy things" had to be carefully covered up. This was done by Aaron and his sons, not even the Kohathites were allowed to be present. The ark was covered with the veil, a covering of badgers' skins, and a cloth of blue. The table of shew-bread was covered with a cloth of blue, another of scarlet, and a covering of badgers' skins. The candlestick had a cloth of blue and a covering of badgers' skins. The golden altar and the instruments of ministry had similar coverings. The brazen altar had a covering of purple cloth and one of badgers' skins. These coverings were not merely to protect from danger and storms, but to conceal the "holy things" from the public gaze; they all had a typical meaning.

II.—Various Ceremonies Instituted (Num. v.–ix.).

1. *The Nazarite vow and separation* (Num. vi.). This chapter demands careful study. The Nazarite was a man separate unto the Lord; a vow was taken, and "all the days of his separation he is holy unto the Lord." The Hebrew word *nāzar*, to separate, explains the true idea of the Nazariteship, which is typical of that complete separa-

tion, not only from absolute evil, but from all that would interfere with a life of entire consecration to God and abiding communion with Him.

2. *The benediction* (Num. vi. 22–27). Let this be read with the earnest prayer that the inexpressibly beautiful and priceless blessings invoked may be personally realized.

3. *The various offerings of the princes of Israel* (Num. vii.). These were offerings for the service of the tabernacle; six wagons and twelve oxen for Gershon and Merari, and offerings for the dedication of the altar, consisting of silver chargers (dishes), bowls, golden spoons, and animals for the burnt and peace-offerings.

4. *The consecration of the Levites* (Num. viii.). The Levites had to be specially cleansed. Sin-offerings and burnt-offerings were presented and offered. The Levites themselves were offered before the Lord for an offering of the children of Israel to execute the service of the Lord: "the Levites shall be Mine." Here is a beautiful type of God's people in the present dispensation, separated and set apart to worship and to serve. And as each Levite had his appointed sphere of labour and duty, and willingly performed the same, whether as a Kohathite bearing a heavy burden on his shoulders, or a Gershonite packing up the tabernacle and driving the team of oxen conveying the same; so now each Christian man, woman, and child should cheerfully occupy the position indicated, and lovingly fulfil the service marked out for them, each one in his place, a unity without a uniformity, not the eye saying unto the hand, I have no need of thee; nor the head to the feet, I have no need of you; but the members having the same care one for another, and recognising the fact that all are "one in Christ Jesus."

5. *The passover* (Num. ix. 1–14). This was kept on the fourteenth day of the first month of the second year. It

was the great redemption feast, instituted on leaving Egypt; it must therefore be kept in the wilderness as well as in Canaan, for redemption is the foundation of all God's dealings with His people, the blood is the basis of every transaction.

### III.—The Order of March (Num. ix. 15 to x.).

The movements of the camp were guided exclusively by the pillar of cloud that covered the tabernacle. When it was taken up, the children of Israel journeyed; where it abode, there they pitched their tents; and for whatever time the cloud abode, they rested in their tents. How wondrous the spectacle of this mighty host moving onwards, no food for the morrow, no defined plans for the future, not knowing when or where to halt! It was a life of absolute dependence upon God for everything. And this is the secret of a happy, useful life; the only true independence is to wait ever upon the Lord, and on Him alone, to leave ourselves entirely in His hands, led by the Divine Spirit, in loving, abiding communion with God. The signal for the camp to move forward was the alarm blown by the silver trumpets, and the order of march was by Divine appointment. First came the tribes of Judah, Issachar, and Zebulun; then two wagons bearing the coverings of the tabernacle and curtains of the court, attended by the Gershonites; then four wagons containing the golden boards, the silver sockets and golden pillars of the tabernacle, and pillars of the court, attended by the Merarites. Next in order came the tribes of Reuben, Simeon, and Gad, followed by the Kohathites bearing on their shoulders the ark, the golden altar, candlestick, table of shew-bread, the smaller golden vessels, and the brazen altar. Then came the tribes of Ephraim, Benjamin, and

Manasseh; and the long procession closed with the remaining tribes of Dan, Asher, and Naphtali.

## IV.—The Journeyings from Sinai to Moab (Num. xi.-xxi.).

1. *The murmuring of the Israelites* (Num. xi.). The people complained, the anger of the Lord was kindled, and the fire of the Lord burnt among them. Then the cry was raised, Who shall give us flesh to eat? Again the anger of the Lord was kindled greatly; nevertheless He gave them what they asked for in the shape of quails, which fell by the camp in abundance; but while the flesh was yet between their teeth, ere it was chewed, the Lord smote the people with a very great plague.

2. *The mission of the spies* (Num. xiii., xvi.). Twelve chosen men from all the tribes were sent to spy out the land of Canaan, towards which the Israelites were now advancing. After forty days they returned, acknowledging the goodness of the land, but giving an evil report of the strength of the inhabitants thereof and the greatness of the walled cities therein. Two of the twelve, Caleb and Joshua, remonstrated, declaring, "If the Lord delight in us, then He will bring us into this land, and give it to us." The people refused to listen, the anger of the Lord was kindled, and He threatened to disinherit them. Moses intercedes, Jehovah promises to forgive; nevertheless He declares that none of those who were numbered from twenty years old and upwards shall see the promised land, but that their carcases shall fall in the wilderness, and their children wander therein for forty years.

3. *The rebellion of Korah and its results* (Num. xvi.-xviii.). About eighteen years have passed away, the people have been led about from station to station in the wilderness,

when a terrible rebellion broke out, headed by Korah and all his company, in the form of an accusation against Moses and Aaron as regards the assumption of the priestly office. The result was that the earth opened her mouth and swallowed up the rebels, and all that appertained unto them, whilst a fire came out from the Lord and consumed the two hundred and fifty men that offered incense. After this there was renewed murmuring, the plague began, and 14,700 died. These sad events led however to the final settlement of the question of the priesthood. The blossoming of Aaron's rod proved that he was chosen to serve in the priest's office, and that only he and his house could officiate therein. The Levites were given to them for service, and provision was made for the maintenance of priests and Levites.

4. *The ordinance of the red heifer* (Num. xix.). The whole of this chapter is most instructive. The type itself belongs essentially to the time of the wilderness wanderings. There was the water of purification, in which were the ashes of the burnt heifer. This was sprinkled on the unclean person, and in this manner defilements by the way were provided for. For spiritual teaching and application compare Ps. cxix. 9; Eph. v. 26, 27; Heb. ix. 13, 14.

5. *The rock smitten—death of Aaron* (Num. xx.). Another record of wilderness life and experience, another instance of murmuring and rebellion. The forty years have nearly expired. Water is craved for; Jehovah commands Moses to take the rod, and to speak unto the rock before the eyes of the gathered assembly, with the promise that it should give forth water. Moses took the rod, gathered the congregation together before the rock, and said unto them, "Hear now, ye rebels; must we fetch you water out of this rock?" And lifting up his hand, with his rod he smote the rock twice, and the water came out

abundantly. But God was angry with His servant; he must not therefore enter Canaan. For spiritual teaching see 1 Cor. x. 4. The chapter closes with an account of Aaron's death.

6. *The fiery serpents and the brazen serpent* (Num. xxi.). More murmuring. The soul of the people was much discouraged because of the way. The Lord sent fiery serpents, and much people died. Moses intercedes. He was directed to make a serpent of brass, and put it upon a pole, so that each bitten man might look thereupon and live. This most expressive type is referred to by our Lord Himself in John iii. 14, 15.

## V.—Transactions in Moab, and Preparations to enter Canaan (Num. xxii.–xxxvi.).

1. *Balaam and his prophecies* (Num. xxii.–xxiv.). Israel was now in Moab. Balak, king of Moab, was alarmed, and sent for Balaam to curse the children of Israel. The history of Balaam is referred to in the New Testament by Jude and Peter, and therein presented as a warning to all who love the wages of unrighteousness. This man was a native of Mesopotamia, and had some knowledge of the true God—gained perhaps through the existing remains of patriarchal religion, dating from Jacob's sojourn in that region some three hundred years previously. When asked to curse and defy Israel, he was commanded by Jehovah to bless Israel; and this was done in four beautiful prophetic parables. The first had reference to the separation of the people—"The people shall dwell alone"; the second to their perfect justification—"He hath not beheld iniquity in Jacob"; the third to their moral beauty and fruitfulness —"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" the fourth to the glorious future of the

people—"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel."

2. *The appointment of Joshua as successor to Moses* (Num. xxvii.). Moses was commanded by God to take Joshua and lay his hand upon him, and set him before Eleazar the priest and all the congregation, and give him a charge in their sight. In all these respects Moses did as the Lord commanded him.

3. *The request of Reuben, Gad, and Manasseh* (Num. xxxii.). These chose their inheritance on the wilderness side of Jordan, for which they eventually suffered severely. Alas! how many Christians now are content to remain on this side Jordan, forbearing to cross and take full possession of the land! Chapter xxxiii. gives a retrospect of the encampments, chapter xxxiv. describes the boundaries of Canaan, and chapter xxxv. relates to the appointment of the cities of refuge.

The PRACTICAL TEACHING is singularly varied, and full of the deepest import to the believer.

1. *The sin of unbelief.* This led to rebellion, murmuring, punishment.

2. *Divine disciplinary chastening as preparatory to rest.* Self crucified, sin renounced, Jehovah trusted, the Divine will acquiesced in.

3. THE LORD JESUS CHRIST, the Leader, the Teacher, the Rock, the Refuge, THE REST.

# THE BOOK OF DEUTERONOMY.

THE forty years of the wandering in the wilderness, to which the children of Israel were condemned on account of their rebellious unbelief, are now drawing to a close. The carcases of the preceding generation had fallen in the wilderness, the "little ones" had become strong, active men, severe chastening had disciplined them, and the tribes of Israel are brought by their faithful leader to the plains of Moab, to the very borders of the promised land. But now Moses is to be taken from them, Joshua is already appointed his successor, and he, not Moses, is to lead them over Jordan into the long talked of, fertile, pleasant Canaan. The time and the occasion are therefore specially opportune for a retrospective review of God's dealings with His people, and of their conduct since their marvellous delivery from Egyptian bondage. And seeing that the men to whom the commandments and statutes of Jehovah had been originally delivered were dead, and that a new generation had sprung up, it became indispensably necessary that there should be a repetition of the decalogue, and a rehearsal of the various ceremonial laws and observances, in order that there might be no excuse for ignorance and disobedience.

The Book of Deuteronomy does not therefore describe such stirring incidents as are recorded in the books of Exodus and Numbers; it is rather a calm and solemn

review of the past, with weighty and important counsels for the future, interspersed here and there with striking prophetic utterances, paternal admonitions, most impressive warnings, and the tenderest exhortations to obedience and service. The general scope of the Book of Deuteronomy may be regarded as having reference to the repetition of the Law of God, as given by Moses to the Israelites (hence the name, which signifies "*Law-repeated*"), a review of Jehovah's dealings with His people during their forty years' journeyings, and a presentation of various motives to obedience, with consequent blessing, and warnings against disobedience, with its consequent curse; the whole accompanied with the following exhortation, "Oh that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children for ever!"

The personal history of Moses also comes out in great prominence, and with a solid grandeur, a calm earnestness, an affectionate persuasiveness, an unflinching fidelity to truth, a singleness of aim and unselfishness of purpose, which command the most reverent attention, bespeak the most intense sympathy, and endorse to the fullest extent the statement of Divine inspiration, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

The great central truth of Deuteronomy is CONSECRATION TO GOD; the collateral truths are, *disobedience and death*, *obedience and life.*

The ANALYTICAL INVESTIGATION of the Book of Deuteronomy is less intricate than the preceding books of the Pentateuch, dealing as it does more with discourses and appeals than with incidents and narratives. The following outline is suggested as a help to the deeper study of this beautiful book

## I.—Review of God's Dealings with the Israelites (Deut. i.–iv.).

This took place on this side Jordan, in the land of Moab, when Moses spake unto all Israel.

1. *From Horeb to Kadesh Barnea* (Deut. i.). This was the onward journey, when, after the wonderful deliverance from Egypt which Jehovah had accomplished on their behalf, the children of Israel went forward, encamping at Sinai, receiving instructions concerning the tabernacle, the sacrifices and ordinances of Divine worship, and finally halting at Kadesh Barnea. The conduct of the spies, who were sent out to search the land, is especially referred to by Moses, with the consequent results.

2. *From Kadesh to Heshbon and Beth-peor* (Deut. ii., iii.) This was the return journey into the wilderness, by the way of the Red Sea, when they compassed Mount Seir many days. This review includes the true wilderness wanderings from place to place by Divine direction. Some of the incidents thereof are recorded, such as the countries that were to be spared—the Edomites, the Moabites, and the Ammonites; and those countries also which were to be destroyed—the Amorites and the cities of Bashan. Reference is also made to the acknowledgment of Joshua as successor to Moses, and the Divine determination concerning the transactions at Pisgah. The recorded language of Jehovah is both peculiar and emphatic. Moses had been pleading that he might go over and see the good land beyond Jordan, when the Lord became wrath with him, and said, "Let it suffice thee; speak no more unto Me of this matter."

3. *Exhortations to obedience* (Deut. iv.). This is a most beautiful discourse of Moses; the language is pathetic, earnest, grand. Commanding Israel neither to diminish

aught from the Word, nor add thereunto, he reasons with the people, saying, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?" He then exhorts them, he appeals to their fears, to their gratitude. He hints at the more remote future with prophetic warning, calling heaven and earth to witness against them, that if they corrupt themselves and make a graven image, they shall soon utterly perish from off the land, and be scattered among the nations. And yet he encourages to repentance and obedience, assuring them that if, when in tribulation, they turn to the Lord, He will neither forsake nor destroy them, nor forget His covenant with their fathers.

II.—Repetition of the Moral Law—Exhortations to Obedience (Deut. v.–xii.).

1. *The decalogue repeated* (Deut. v.). This was necessary for the instruction and guidance of the new generation.

2. *The unity of Jehovah declared, and obedience enforced* (Deut. vi.–viii.). The truth concerning the one God was proclaimed with emphasis by Moses: "Hear, O Israel, the Lord our God is one Lord." Idolatry was to be shunned, and all intercourse and intermarriage with the Canaanites was forbidden. The admonitory cautions of the eighth chapter are very important, wherein the people are urged to profit by their past wilderness experience, and to remember all the way in which the Lord had led them for forty years, to humble and to prove them, and to know what was in their heart, and to do them good at their latter end. At the same time Moses testifies against them, that if they do forget the Lord, and walk after other gods, they shall surely perish.[1]

[1] It is in this section that the passages of Scripture occur quoted by

3. *Encouragements and warnings* (Deut. ix.–xii.). Israel's rebellions are rehearsed, special mention being made of the "molten calf" at Horeb and of the evil report of the spies. Obligations to thank God are then urged in beautiful language: "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul." Then follow in the eleventh chapter exhortations to obedience with the promise of a blessing, but the assurance of a curse for disobedience. The blessings greatly predominate, and are most full and explicit, promising to the people and to their children length of days, "as the days of heaven upon the earth." But the idols must be utterly destroyed, and the statutes of the Lord must be implicitly obeyed. There is beautiful and most important teaching in all this for the people of God in the present dispensation; for although not under the Law, but under grace, "do we then make void the Law through faith? God forbid (μὴ γένοιτο): yea, we establish the Law" (Rom. iii. 31). No condemnation to them which are in Christ Jesus, "whosoever abideth in Him sinneth not": nevertheless, "he that saith he abideth in Him ought himself also so to walk, even as He walked; for He left us an example that we should follow His steps; and when He was reviled, He reviled not again; when He suffered, He threatened not, but committed His cause to Him that judgeth righteously." Beautiful illustration of patient endurance and suffering forbearance! The example is confessedly unapproachable; but if the Church of God

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our Lord in reference to the temptations in the wilderness (compare Matt. iv. 4, 7, 10, with Deut. viii. 3, vi. 13, 16). This one fact alone is sufficient to determine the authenticity of Deuteronomy, and consequently of the entire Pentateuch.

were animated by a larger amount of this heavenly principle, discord would cease, striving for the mastery would be at an end, the disciples would be one, the world would believe, the Saviour's prayer would in its measure be answered, and a united, loving, praying, working Church would be, not only looking for, but hastening the coming of the day of God.

III.—Sundry Laws and Ordinances (Deut. xiii.–xxvi.).

Idolatry forbidden, tithes enjoined, a year of release commanded (xiii.–xv.). The yearly festivals of the passover, pentecost, and the feast of tabernacles to be observed (xvi.). The administration of law (xvii., xviii.). This includes an express and emphatic prohibition of divination, consultation with familiar spirits or a necromancer. These were abominations which the Lord would not suffer Israel to do. This prohibition is unrepealed, therefore woe be to those who, to the extent of very many thousands, unhappily are entrapped in the meshes of modern "spiritualism," denying the resurrection and impugning the truths of God's most holy word. Immediately following this prohibition there occurs the grand prophetic promise, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. . . . And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." This prediction evidently refers to and was fulfilled in the Lord Jesus Christ; for there was no mediator, deliverer, or teacher like unto Moses until Christ came (see Acts iii. 22, 23; vii. 37). The remaining chapters are occupied with sundry laws concerning manslaughter, murder, war, personal and social morals, and offerings of first fruits and tithes.

IV.—Confirmation of the Law (Deut. xxvii.–xxx.).

Rehearsal of the Law on Mount Ebal and Mount Gerizim (xxvii.). The blessing and the curse (xxviii.). Admonitions to keep the covenant and promises of mercy to the penitent (xxix., xxx.). The twenty-eighth chapter contains statements of weighty and solemn interest, with prophetic utterances already fulfilled, in course of fulfilment, and some yet remaining to be fulfilled. The blessing and the curse have reference chiefly to temporal things, whilst the predictions refer to the times of the seventy years' captivity, the times of the destruction of Jerusalem by the Romans, with special mention of some of the appalling incidents connected with the famine and the siege, and the utter overthrow of the Jewish nation and polity, with the dispersion and scattering of the people.

V.—Personal History of Moses (Deut. xxxi.–xxxiv.).

The closing chapters of the Book of Deuteronomy concentrate attention more or less on him who has been commissioned to play so important a part hitherto in the history of the children of Israel. Moses, the great lawgiver and deliverer of the Hebrew nation, is now one hundred and twenty years old, and he can no more go out and come in. But before he ascends the mountain top to die, some interesting events occur.

1. *Encouragement to the people and to Joshua* (Deut. xxxi.). They are assured that the Lord will go before them, and destroy the nations of Canaan, even as He had already destroyed Sihon and Og, kings of the Amorites. Therefore they are to be strong and of a good courage, for Jehovah will neither fail nor forsake them. Joshua is especially charged neither to fear nor to be dismayed, for he must go with this people unto the land which the Lord had sworn

unto their fathers to give them. Moses also gives them a solemn warning, and foretells a sad apostasy with its concomitant evil.

2. *The farewell song of Moses* (Deut. xxxii. 1–47). This is a prophetic song of mercy and of judgment. The language is very beautiful, the perfections and the lovingkindness of Jehovah are set forth. Also the waywardness and rebellion of Israel, with the terrible judgments to be fulfilled in after years, and a promise of subsequent merciful restoration. Notice especially *v.* 4 of this chapter, and compare with Rev. xv. 3, 4; also *vv.* 9, 10, and 11, descriptive of the lovingkindness and tender care of Jehovah towards the people of His choice, and the pathetic aspiration of *v.* 29, "Oh that they were wise, that they understood this, that they would consider their latter end!" The song closes with terrible denunciations of Divine vengeance, and a promise of mercy to the land and to the people.

3. *Moses commanded to prepare for death* (Deut. xxxii. 48–52). The same day the Lord commanded His servant to get up into Mount Nebo, and to die in the mount, and be gathered unto his people, even as Aaron died in Mount Hor, but with the promise that he should see the land before him which the Lord would give to the children of Israel.

4. *The prophetic benediction of Moses to Israel* (Deut. xxxiii.). This beautiful benediction should be compared with that of Jacob in Gen. xlix. It forms a striking contrast to the song of Moses just referred to, wherein the judgments of God and the rebellion of Israel are dwelt upon. Here all is blessing. After an introduction in which the majesty of Jehovah is declared, Moses mentions each tribe by name, except Simeon, who had specially offended against God (see Gen. xlix.; Num. xxv.), and to each a

particular blessing is given. Judah is promised help in regard to his enemies. Of Benjamin he said, "The beloved of the Lord shall dwell in safety by Him; and the Lord shall cover him all the day long, and he shall dwell between His shoulders." Joseph also was specially blessed with a plenitude of temporal blessings, and with the "good-will of Him that dwelt in the bush" (see Exod. iii. 2, 4); and concerning Asher he said, "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." This may be rendered, "so shall thy rest be." Vulg. "as the days of thy youth, so thy old age." The benediction closes in a lofty strain of adoration, praise, and promise, too long for quotation except the following: "The eternal God is thy refuge, and underneath are the everlasting arms. . . . Happy art thou, O Israel: who is like unto thee, O people saved by the Lord!"

5. *The death of Moses* (Deut. xxxiv.). This chapter was most probably written by Joshua. It is quite distinct from Deuteronomy,—and describes the death of Moses. It is therefore to be regarded as a supplement to the Book of Deuteronomy, and not an interpolation. In accordance with the Divine command, Moses goes up to the top of Pisgah. The Lord showed him all the land of promise, repeating to him at the same time the covenant made with Abraham, Isaac, and Jacob concerning the land, to give it to their seed; and then Moses, the servant of the Lord, died in the mount, and was buried by Him in a valley in the land of Moab, over against Beth-peor. At the advanced age of a hundred and twenty years this great man gave up the ghost, full of fire and energy, no dimness in his eye, no abatement of his natural force. For thirty days Israel mourned for this honoured servant of God, with whom "the Lord spake face to face, as a man speaketh unto his friend."

As regards the PRACTICAL TEACHING, the following may be suggested:

I. THE FAITHFULNESS OF GOD. Faithful in His promises; faithful in His warnings; faithful in the fulfilment of His predictions.

II. THE ACCOMPLISHMENT OF THE DIVINE PURPOSES IN MOSES. The history of Moses is very striking in each of its departments. Forty years in Egypt at the court of Pharaoh, when he became learned in all the wisdom of the Egyptians, and mighty in words and deeds. Forty years in the land of Midian, tending the flock of Jethro, his father-in-law, and becoming acquainted with desert life. Forty years in the wilderness, leading the hosts of Israel from Egypt to Canaan. Then, all the Divine purposes accomplished so far, Moses dies, and Joshua succeeds him. Truly Moses was a grand and noble specimen of consecrated humanity. He had the patriotism of Nehemiah, the fervour of Isaiah, the faithfulness of Ezekiel, and the wisdom of Daniel. Nevertheless, great as he undoubtedly was, he sinks into insignificance and fades away from our view, when we think of

III. THE GREATER PROPHET THAN MOSES, even the LORD JESUS CHRIST, who takes His people into the land of promise, and there abides with them and they with Him for ever!

"RETURN, O LORD, HOW LONG? AND LET IT REPENT THEE CONCERNING THY SERVANTS." Read Ps. xc., which was written by Moses B.C. 1489, expressive of his own confidence in God, but in sorrowful recollection of the fact that so many thousands of his brethren had perished in the wilderness.

Thus ends the first division of the books of the Old Testament—the Pentateuch. The following tabular summary of the central and collateral truths of each book will serve to fix the memory and concentrate the attention.

Genesis i.–xi. ..... CREATION.
*Man's fall, recovery, failure, judgment.*
Genesis xii.–l. ..... DIVINE SOVEREIGNTY.
*Election, separation, covenant blessings and promises.*
Exodus ..... REDEMPTION.
*Bondage, deliverance, ordinances.*
Leviticus ..... COMMUNION WITH GOD.
*Worship and service.*
Numbers ..... MAN'S REBELLION.
*Unbelief, Divine forbearance, conflict.*
Deuteronomy ..... CONSECRATION TO GOD.
*Disobedience and death—obedience and life.*

# THE BOOK OF JOB.

PRE-EMINENTLY a poetical book, with a prologue and an epilogue, the "Book of Job" comes thus early under notice in chronological order, on account of its extreme antiquity. It is probably the oldest book in the world; for there is very strong reason for believing that Job lived at a period anterior to Abraham, thus supplying the missing link of a faithful and true witness for Jehovah between the time of the dispersion from Babel and the call of Abraham. The true position of the Book of Job therefore would be between the eleventh and twelfth chapters of Genesis.[1] The interest connected with the history and experience of Job will be greatly increased if it be really a fact that this Gentile patriarch lived and flourished at so early a period, when the knowledge of the true God was so limited, and when the purpose of Jehovah to create a nation for Himself was not yet developed. The piety and character of Job are of the very highest order, testified as such by Jehovah Himself; and the fact of so marked and expressive a disciplinary chastening having occurred in the very earliest times of religious experience cannot fail to invest the minutely recorded history of Job's manifold trials and their result with the deepest possible

[1] It was not however thought desirable to break the sequence of the books of the Pentateuch by introducing the Book of Job between the first and second divisions of the Book of Genesis.

instructive interest to the Church of God, not only in the past, but very especially in the present, when the voice of the Lord Jesus is so loudly calling to each believer, "Come, follow Me."

It is most important to bear in mind that Job is a real, not a fictitious character (see Ezek. xiv. 14, 20; Jas. v. 11; 1 Cor. iii. 19). The name in the Hebrew means the "persecuted one." Job lived probably in Idumæa, a man of wealth and influence, and supposed by many to be himself the writer of the book bearing his name, with the exception of the first and second chapters and a portion of the last. The book is cast in the form of a poem, not epic nor dramatic, but one standing by itself in character and composition, yet following the type of the simpler form of the "parallelism" of Hebrew poetry generally, wherein there is a repetition of the main thought with certain modifications. The general scope of this book relates to the great principles of the Divine government, and helps to solve the difficult and important question, how the afflictions of the righteous and the prosperity of the wicked can be consistent with God's justice. These principles are elucidated through the history, experience, and trials of a godly man, who was subjected to the most intensely painful discipline in order to bring about a grand result. Satan was to have full power over him, yet restricted by certain divinely appointed limitations. The evil of Job's own heart was to be laid bare, the depths thereof were to be sounded, the utter helplessness and ignorance of man were to be ruthlessly exposed, the searching power of the Divine Spirit was to be exhaustively minute and thorough, the power and majesty of Jehovah were to be grandly set forth, and finally grace was to triumph over every obstacle, and the tried man was to come forth as gold. In the carrying out of the plan, a number of interesting details and incidents arise,

and many collateral subjects are touched upon; such as the actings of Satan and power accorded to him permissively, the hollowness of man's righteousness and claims to perfection, the majesty of God in creation; also several important incidental statements and allusions connected with various arts and sciences, astronomical and meteorological phenomena, descriptive natural history, and rudimentary physiology and psychology, especially as bearing upon the creation of man, the tripartite nature of man, and the application of the word "nĕphĕsh" (soul) to the life, the blood, the whole man, the affections. At the same time, all this is subservient to the one grand central truth of the Book of Job, "DIVINE DISCIPLINE," and the collateral truths, *afflictions, heart-searchings, rest in God.*

The ANALYTICAL INVESTIGATION of this wonderful book must necessarily be brief and imperfect. The opening chapters narrate Job's days of affliction; the poem proper deals mainly with his great searchings of heart, whilst the closing chapter describes him as entered into his rest.

1. *The introductory narrative* (Job i., ii.). This opens with the important statement that Job was a perfect (lit. sincere) and upright man, fearing God and avoiding evil. The testimony of the LXX. is, that he was "true, blameless, righteous (δίκαιος), godly, abstaining from everything evil." The reception of the deep meaning of Job's after experience will be much influenced by a correct estimate of him as a man approved and accepted of God. Satan obtains permission to afflict Job—first, in relation to his soul or affections, by depriving him of property, servants, and children; and afterwards, in reference to his body, by the infliction of "sore boils"—in reality, the black leprosy, a most loathsome disease. Job's conduct, under all this pressure of bereavement and personal trial, was beautiful

and magnanimous (see Job i. 21, 22, ii. 10). His three friends now come to visit him, and this leads to

2. *The opening of the discussion* (Job iii.). An interval of probably some months elapsed, during which time the varied agencies would be preparing for the outburst of anguish and despair in which Job breaks forth, cursing the day of his birth. This leads to—

3. *The first speech of Eliphaz* (Job iv., v.), wherein he declares that the righteous prosper and the wicked suffer, and that Job's sufferings were the result of his sin. This brings—

4. *The answer of Job* (Job vi., vii.), wherein he justifies his complaints, reproves his friends, and remonstrates with God, saying, "And why dost Thou not pardon my transgression, and take away mine iniquity?"

5. *The first speech of Bildad* (Job viii.). He exhorts Job to humility and repentance, saying, "Behold, God will not cast away a perfect man, neither will He help the evil doers." This calls forth—

6. *The answer of Job* (Job. ix., x.), wherein he declares that afflictions are no proof of wickedness, and expostulates with God, saying, "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death."

7. *The first speech of Zophar* (Job xi.). He urges Job to repentance, saying, "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles." This leads to some of the most beautiful portions of the whole book.

8. *The answer of Job to the previous argument* (Job xii., xiii., xiv.), wherein he declares the universal sovereignty of God, saying, "In whose hand is the soul (life) of every living thing, and the breath of all mankind." He then

makes a solemn appeal to God, saying, "Withdraw Thine hand far from me: and let not Thy dread make me afraid: . . . for Thou writest bitter things against me, and makest me to possess the iniquities of my youth"; supplementing this appeal by the heroic determination, which is as a glimmer of light in the midst of the darkness, "Though He slay me, yet will I trust in Him."

9. *The second speech of Eliphaz* (Job xv.), wherein he brings fresh accusations against Job, and describes the miseries of the wicked, saying, "Why doth thine heart carry thee away, . . . that thou turnest thy spirit against God, and lettest such words go out of thy mouth?"

10. *Job's answer to Eliphaz* (Job xvi., xvii.). He declares his innocence, and desires death, saying: "Behold, my witness is in heaven, my record is on high. My friends scorn me: but mine eye poureth out tears unto God . . . My breath is corrupt, my days are extinct, the graves (Heb. k'vārīm, not sheōl) are ready for me."

11. *The second speech of Bildad* (Job xviii.), wherein he describes the final doom of the wicked. This brings forth—

12. *The answer of Job* (Job xix.), in which he appeals for pity in most pathetic language, saying, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." A second gleam of light breaks in upon the darkness, and he utters the memorable prediction, "For I know that my Redeemer (*gōel*) liveth, and that He shall stand at the latter day upon the earth."

13. *The second speech of Zophar* (Job xx.), wherein he declares that the triumph of the wicked is short, and renews his charge against Job.

14. *The reply of Job to Zophar* (Job xxi.), in which he states that the wicked prosper here, and that their punishment is future, saying: "They spend their days in wealth,

and in a moment go down to the grave. The wicked is reserved to the day of destruction."

15. *The third speech of Eliphaz* (Job xxii.). He brings a personal charge against Job, saying: "Is not thy wickedness great, and thine iniquities infinite? Thou hast not given water to the weary to drink; thou hast sent widows away empty." The language of reply to this charge brings us to one of the essentially beautiful portions of the whole book.

16. *The answer of Job to Eliphaz* (Job xxiii., xxiv.). He manifests deep agitation of spirit, saying, "Oh that I knew where I might find Him, that I might come even to His seat!" Then, after acknowledging his inability to decipher God's dealings with him, he expresses his confidence in God, and evidently hints at the ultimate object to be gained, saying, "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."

17. *The third speech of Bildad* (Job xxv.) is very brief. He does not touch the argument in hand, but simply describes the majesty and perfections of God. The three friends have now concluded their discourses, and this leads to—

18. *The answer of Job to the whole argument* (Job xxvi.–xxxi.). In these beautiful chapters Job describes the majesty and power of God. He declares that the wicked are punished eventually, and that God's wisdom is far superior to all human wisdom. He then describes his former prosperity; he contrasts the present state with the past, and thoroughly vindicates his private life and character. Elihu now appears on the scene.

19. *The speech of Elihu* (Job xxxii.–xxxvii.). The wrath of Elihu was kindled against Job and his three friends, and he now comes forward to speak, giving his reasons for addressing Job. He speaks of God's design in

chastening man, and thus throws a little light upon the points at issue. He then expostulates with the three friends, and reproves Job for rash speaking, whilst in beautiful language he vindicates the justice of God, saying, "Behold, God is great, and we know Him not, neither can the number of His years be searched out." He then closes somewhat abruptly by giving some illustrations of the majesty of God; and having appealed very powerfully to the conscience of Job, he prepares the way for Jehovah Himself to speak.

20. *The address of Jehovah* (Job xxxviii., xxxix.). Out of the whirlwind, or tempest, which had been foreshadowed by Elihu, Jehovah commences to speak with awful sublimity and grandeur. The Lord appears at the appointed time, at the necessary juncture. The three friends were silenced. Elihu had advanced but one new thought, and the whole matter was still unexplained. Job is now in a prepared state to listen, and Jehovah speaks in majestic language. He does not vindicate His own dealings with Job, but He appeals to the varied displays of His power in creation and providence, and calls upon Job to explain all this. Jehovah then rebukes Job for his presumption, and this leads to the desired result.

21. *The answer of Job to Jehovah* (Job xl. 3–5). "Behold, I am vile (in the LXX., I am nothing); what shall I answer Thee? I will lay mine hand upon my mouth." Thus Job is brought to acknowledge his vileness, and to keep silence before God. The Lord again speaks.

22. *The address of Jehovah renewed* (Job xl. 6 to xli.). The power and greatness of behemoth (hippopotamus), and of the astounding leviathan (crocodile), are described, and the result of all is, that Job is utterly broken down before God. It is impossible to conceive anything more magnificent than the whole of this wonderful oration and appeal of

Jehovah. The Bible student is urged to read it with the deepest attention.

23. *The answer of Job to Jehovah's final appeal* (Job xlii. 1–6). He acknowledges the power of God to be unlimited, he confesses that he had spoken wrongly, unjustly, foolishly, he humbly asks for Divine instruction, and closes by saying: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." Job was now prepared for the blessing that was to follow. His conscience having been laid bare before God, he yielded to the Divine discipline and great searchings of heart. Dead to self, he was alive to God; nothing in himself, he found his all in God. Troubled and perplexed hitherto, he now had rest, abiding rest in God. This brings us to

24. *The conclusion of the whole matter* (Job xlii. 7–17). "The Lord turned the captivity of Job, when (after) he had prayed for his friends: also the Lord gave Job twice as much as he had before." This temporal prosperity may be regarded as typical of the more important spiritual blessings which God bestows on those who fear, obey, and love Him. It is not therefore enough to say that Job had double in temporal things only: he had now a large increase of light, knowledge, wisdom, faith, humility, and piety. Much as he had before, all these blessings were now increased; and the Divine favour, presence, and communion, temporarily overshadowed, were enjoyed more than ever, so that it might be truly said he "entered into his rest." Rest from or in the midst of worldly cares and anxieties and personal affliction, rest from inward conflict and the assaults of Satan, in so far as victory instead of defeat was the result, and perfect rest in God.

After this brief analysis of the Book of Job, it will be desirable to consider a little more fully some incidental

matters bearing upon the remarkable discipline to which Job was subjected, and the final effect thereof. The trials of this man of God were threefold in character, having relation to his spirit, his soul, and his body, each trial having a special signification. The loss of property, cattle, servants and children, recorded in chapter i., affected chiefly his soul or affections; the infliction of "sore boils" (black leprosy) affected his body mainly; the darkness, anguish, and despair, recorded in chapter iii., show how deeply his spirit was moved. In all these trials Satan was the permitted origin or cause. He was the agent, man and the elements the agencies in Job's outward trials. As regards his personal trial of bodily disease, Satan was the sole agent, there was no intermediate agency (cf. Job ii. 7). His inward trials were doubtless aggravated by Satan, with a number of direct and indirect agencies skilfully set to work. All this reveals the true character and the terrible power of Satan (Heb. the adversary). A permitted power confessedly, but a tremendous and quickly executed power, extending even to the health and physical well-being of man. The conduct of Job under the trials that affected his soul and body indicates implicit obedience, complete submission, and a thorough acquiescence in the Divine will. (Cf. i. 20–22, ii. 10.) True, he manifested deep grief, but he worshipped God, he acknowledged that all his possessions came from God, and he traced all his losses to God, therefore he blessed God, and did exactly the reverse of what Satan predicted and intended. Nevertheless, Job was a self-righteous man to a great extent. He had no idea of the actual depravity of his own heart, and that in God's sight he was unclean and vile. He did not understand the nature of the Divine dealings with him, and the gracious purposes of God towards him. Having but little light as to the eternal future, the grave was ever present to his mind as the readiest

termination to his sufferings. Clear in his intellect, yet his spirit was impatient and agitated; he alternated between hope and despair; he had no inward peace, no rest in God. The conflict in his spirit was a terrible one, and his "great searchings of heart" were very deep and real. Several causes were in operation to bring about these profound spiritual searchings. Job's physical and mental condition must be taken into account; he had no sympathy from relatives or friends; he did not see the need of Divine discipline, nor the end to be gained thereby; chastening and anger were associated together in his mind, and yet he was conscious that he was no hypocrite. Then the upholding power of God was partially withdrawn, and God the Holy Spirit was Himself exercising a deep searching power upon the spirit of Job; for there were depths in Job's heart yet to be sounded, his conscience had to be laid bare, his righteousness and integrity must be severely tested. God alone could do this, and He did accomplish it most effectually. But up to and near the time of the final struggle Job's conduct, with but few exceptions, was rebellious, irreverent, and impatient in the extreme. The Divine Spirit was convincing him of sin, righteousness, and judgment; his own righteousness was shown to be as "filthy rags," and the man himself was like the troubled sea when it cannot rest. Yet in the midst of all this tempest of spirit there were some encouraging beams of light, showing that after all Job was a true man, that he was upheld by a Divine though unseen power, and that grace was working out its own glorious results. Job held fast his integrity, saying, "Till I die I will not remove my integrity from me." He had a yearning for the bright past, "Oh that I were as in months past!" He had some anticipation of the final result: "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold." He had faith in the

Redeemer to come, for, says he, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth"; thus prophesying of the Messiah to come and anticipating the resurrection, perhaps also the second advent. Thus in the midst of the darkness there was a glimmer of light; amongst the great searchings of heart there was heard a "still small voice"; during the raging of the storm there was an occasional calm; and so, the light becoming more brilliant, the voice more distinctly heard, the calm more deep and abiding, Job unconditionally surrenders himself to God, he "entered into his rest." It is interesting to notice the causes which gradually led up to and finally culminated in this most blessed result. All the past Divine dealings with Job would have their special and combined influence. The speech and arguments of Elihu, appealing as they did very powerfully to the conscience of Job, prepared the way for Jehovah Himself to speak, which He at length does in majestic language with awful sublimity and grandeur. And Job was prepared to listen; for although he succeeded in silencing his three friends by argument and expostulation, he was silent to Elihu, whilst as regards the appeal of Jehovah he laid his hand upon his mouth and was dumb, not even attempting to vindicate himself. The address or oration of Jehovah does not explain the difficulties which had so perplexed Job and his friends. It was not the Divine purpose to reveal then what is now known concerning disciplinary chastening. Jehovah does not therefore vindicate His own dealings with Job, but He appeals to the varied displays of His power in creation and providence, and calls upon Job to explain all this. Job being unable to do so, the argument is enforced that there should be complete submission to so great and powerful a Being, and that whether man understands the ways of God or not, he ought to submit, simply because God Himself

commands it. In the course of this most beautiful oration Jehovah appeals to the creation of the earth, the sea, the light, the waters, the snow and hail, the lightning, the storm and showers of rain, the ice, the stars, the clouds, the wisdom of man, the habits, powers, and instinct of animals, the wild goats of the rock, the wild ass of the wilderness, the strong and untameable unicorn, the ostrich, the hawk, the eagle. Jehovah then rebukes Job for his presumption and impropriety of spirit and language, and this brings out Job's first admission of his guilt in the memorable words, "Behold, I am vile (LXX. I am nothing); what shall I answer thee? I will lay mine hand upon my mouth." Jehovah then continues the argument, and appeals to His power and majesty in the execution of His judgments, and concludes this magnificent oration by a description of the wondrous behemoth and the astounding leviathan. The whole appeal was calculated in a pre-eminent manner to exhibit the greatness, majesty, and glory of God, the wickedness of complaining against so powerful a Being, and the necessity of complete submission to His will. All this produces the desired result, and leads to Job's entire self-surrender and entering into his rest. "So the Lord blessed the latter end of Job more than his beginning."

The PRACTICAL TEACHING connected with the Book of Job is varied, important, and impressive in the extreme. The following is suggested:

1. The trial of our faith is an absolute necessity (1 Pet. i. 7; iv. 12, 13).

2. The nature and extent of Satan's power and influence.

3. The searching power of the Divine Spirit, and the sustaining power of Divine grace.

4. The necessity of complete consecration to God, and self-surrender to Him.

5. The grand result of all Divine discipline and teaching; namely, death to self, acquiescence in the Divine will, rest in God.

The Book of Job may be read in connection with the history of Jacob, recorded in Gen. xxviii.–xxxv., and also with Rom. iii. and Heb. xii. 1–14.

"WHEN HE GIVETH QUIETNESS, WHO THEN CAN MAKE TROUBLE?" (Job xxxiv. 29.)

"FOR WHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH" (Heb. xii. 6).

"NOW NO CHASTENING FOR THE PRESENT SEEMETH TO BE JOYOUS, BUT GRIEVOUS: NEVERTHELESS AFTERWARD IT YIELDETH THE PEACEABLE FRUIT OF RIGHTEOUSNESS UNTO THEM WHICH ARE EXERCISED THEREBY" (Heb. xii. 11).

# THE HISTORICAL BOOKS.

THE second division of the books of the Old Testament comprises the "HISTORICAL BOOKS," twelve in number; viz. Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Esther, Nehemiah. A period of upwards of one thousand years is embraced in the events recorded, reaching as they do from the settlement of the Israelites in Canaan under Joshua to their return from the Babylonian captivity, and final establishment in Judæa. The evidences of the genuineness, authenticity, and plenary inspiration of these historical books are unquestionable. Many personal histories are therein recorded, with more or less amplitude of detail, and always with an uncompromising faithfulness as regards individuality of character; failures, mistakes, and sins being accurately delineated.

Abundant evidence of this will be found in the histories of Joshua, Samuel, Saul, David, Solomon, Hezekiah, Ezra, and Nehemiah. It is important to observe that only those events are recorded in the historical books which have an especial relation to the Church and people of God. Thus matters of the greatest importance in reference to the world generally are either passed over altogether, or very briefly referred to, whilst narratives and events connected with the elucidation of the Divine purposes and plans are dwelt upon more or less in detail. And again, monarchs and warriors of high worldly celebrity are unnoticed, whilst those who

stood in especial relation to the people of God are fully described, and their personal history and action often given in detail.

The leading events referred to in these books are the conquest of Canaan by Joshua, and the settlement therein of the twelve tribes; the government of the nation under the judges, and the frequent military contests with surrounding nations; the establishment of the monarchy, and its culmination in the splendour and influence of David's and Solomon's reigns; the separation of Judah and Israel into two kingdoms; the idolatry and rebellion of the people, leading eventually to the overthrow of the nation by Nebuchadnezzar and the captivity in Babylon; the resettlement in Judæa at the expiration of seventy years, and the rebuilding of the temple and city of Jerusalem. The historical books themselves may be conveniently arranged in the four following divisions:

1. *From the settlement in Canaan to the close of the period of the Judges*, comprising a period of three hundred and eleven years: Joshua; Judges; Ruth; 1 Sam. i. to vii.

2. *From the establishment of the monarchy to the death of Solomon*, comprising a period of one hundred and sixty-three years: 1 Sam. viii. to end; 2 Sam.; 1 Chron.; 1 Kings i. to xi.; 2 Chron. i. to ix.

3. *From the revolt of the ten tribes to the period and close of the captivity*, comprising a period of four hundred and forty-one years: 1 Kings xii. to end; 2 Kings; 2 Chron. x. to end.

4. *From the return from captivity to the resettlement in Judæa*, comprising a period of one hundred and thirty-six years: Ezra; Esther; Nehemiah.

# THE BOOK OF JOSHUA.

THE great leader and deliverer of the hosts of Israel, Moses, the servant of Jehovah, is now dead; Joshua is formally and authoritatively appointed his successor; the encampment is now on the plains of Moab; only the river Jordan separates the people from the land of promise. The Divine command is to "arise, and go over this Jordan, thou Joshua, and all this people"; and the promise of Jehovah is, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." The new generation had been well disciplined in the wilderness, their faith had been tested and strengthened, the admonitions and encouragements of Moses were still ringing in their ears, and Joshua, their new leader, had been exhorted no less than six times to be strong and of a good courage, with the assurance that Divine help and guidance should neither fail him nor forsake him. The people responded to the call for advance, and all came to Jordan, and lodged there before they passed over. With due ceremonial observances, and in perfect order, the entire host passed clean over Jordan, right against Jericho, the waters of the river standing upon a heap, driven back at the command of Jehovah; memorial stones were erected; forty thousand of the tribes of Reuben, Gad, and Manasseh, prepared for war, encamped on the plains of Jericho, the people generally encamped in Gilgal; and on that day

the Lord magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

Joshua was a very eminent type of the Lord Jesus Christ; the very name signifies a *saviour*.[1] He was a man of high and lofty character, a true patriot, pursuing all his military conquests in the name and for the glory of Jehovah; and so unselfish, generous, and faithful was he in the solemn trust committed to his charge, that no failing is recorded concerning him in the word of God. (Cf. Num. xiii., xiv.; also Deut. i. 34–38, iii. 21–29.)

The Book of Joshua contains a record of the history of the Israelites under Joshua, comprising about twenty-five or thirty years. Regarded therefore as a continuation of the national records of Israel, the Book of Joshua bears the same relation to the Pentateuch that the Book of Acts does to the gospels. It was most probably written by Joshua himself, with the exception of the concluding verses, and the general scope thereof exhibits striking proofs of God's faithfulness to His chosen people, and His severity in judgment to the wicked Canaanites, narrating therefore the history of the conquest and occupation of Canaan, and typically illustrating the Christian's conflict with the powers of darkness and wicked spirits, with his subsequent rest.

The great central truth of Joshua is, "THE REST OF FAITH"; the collateral truths are *conflict and victory*. The ANALYTICAL INVESTIGATION of this deeply interesting book is not attended with much difficulty, for, although the in-

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[1] Literally, "Jehovah the Saviour." See Num. xiii. 16, where Oshea, the son of Nun, is called Jehoshua. The "Je" contains the first two letters of the name Jehovah, and it is the custom in Hebrew to express Jehovah by the first letters only. Thus the addition of the "yod," the smallest letter in the Hebrew alphabet, converts "Oshea" (Saviour) into Jehoshua (Almighty Saviour, or Jehovah the Saviour).

cidents are stirring and numerous, they easily group themselves under the following divisions :

I.—The Conquest of Canaan by Joshua (Josh. i.–xii.).

It is in this portion of the book that all the stirring events connected with the passage of the Jordan, the destruction of Jericho, and various military achievements and conquests, are recorded. The following comprise special points of interest :

1. *The appointment of Joshua* (Josh. i.). After the death of Moses, Joshua received his instructions direct from Jehovah, to the effect that he and all the people were to go over Jordan and possess the land. The most assuring promises of success were given him, and he was specially enjoined to be strong and of a good courage, to turn neither to the right hand nor to the left, and to meditate in the book of the Law day and night, the continual presence of Jehovah being guaranteed to him. Joshua at once made special preparations to carry out the Divine injunctions, reminding the tribes of Reuben, Gad, and Manasseh particularly of their promised help and allegiance, to which they loyally assented. It is worthy of remark that the promise of the land to be possessed extended from the wilderness and Lebanon to the river Euphrates and the Mediterranean Sea, a promise never yet literally fulfilled.

2. *The two spies, and Rahab* (Josh. ii.). Previously to commencing warlike operations, Joshua sent out two men to view the land, even Jericho. They lodged in the house of Rahab, a harlot, who protected them from danger, and who made a remarkable statement concerning the fears of the inhabitants of the land, saying, "I know that the Lord hath given you the land, and that your terror is fallen upon us." She further testified concerning the power and majesty

of Jehovah, and earnestly requested to be spared in the coming destruction of the city. This promise was readily given, and her safety was to be assured by a line of scarlet thread (cord) bound in the window.[1] The two spies returned and gave a favourable report to Joshua, saying, "Truly the Lord hath delivered into our hands all the land."

3. *Israel's passage through the Jordan* (Josh. iii.). Instant action was to be taken; the children of Israel removed from Shittim and came to Jordan. They were commanded to follow the ark of the covenant at a distance of two thousand cubits; they were to sanctify themselves, for on the morrow the Lord would do wonders among them. The priests bearing the ark came to the Jordan, and as soon as their feet were dipped in the brim of the water the waters were driven back, the priests standing firm on dry ground in the midst of Jordan, and all the people passed clean over. The river itself presented a formidable barrier, for it was the time of the overflowing of the banks; but Joshua and the people believed the word of the Lord, they were strong in faith, they went forward in obedience to the Divine command, and the wonders of Jehovah were made manifest.

4. *The memorial of the twelve stones* (Josh. iv.). Twelve men out of the people, out of every tribe a man, were appointed to take twelve stones out of the bed of the Jordan from the place where the priests stood with the ark, and these were to be set up at Gilgal for a memorial unto the children of Israel for ever, so that, when, in time to come, the children should ask the fathers, What mean these stones? they should be told, "Israel came over this

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[1] The Hebrew word for scarlet means, literally, "worm of coccus"; perhaps also "double dyed." The same word is used in Exod. xxv. 4 and Isa. i. 18.

Jordan on dry land." In addition to this, twelve stones were set up by Joshua in the midst of Jordan, in the place where the feet of the priests, which bare the ark of the covenant, stood. The people having all passed over, the priests with the ark of the Lord passed over, in the presence of the people, and as soon as all this was accomplished, the waters of Jordan returned unto their place, overflowing again its banks as before.

5. *Circumcision renewed—Divine manifestation* (Josh. v.). Those of the children of Israel who had been born in the wilderness had not been circumcised, and this rite Joshua was commanded by Jehovah to fulfil, thus rolling away the reproach of Egypt. In Gilgal also the Passover was kept, and on the next day the manna ceased, and the Israelites partook of the old corn of the land, and did eat of the fruit of the land of Canaan that year. In their new position, a food more adapted to their wants was provided for the people; having entered into the possession of the land, they were to be fed with the fruits thereof. And in like manner the babes in Christ are fed with milk and not with meat, for strong meat belongeth to them that are of full age (τελείων). Whilst inexpressibly thankful for the sincere milk of the word, by which the growth of the new-born babe has been fostered, the believer must nevertheless earnestly desire the strong meat of the word, so that his spiritual frame may be nourished and sustained. Hence the importance of daily "searching the Scriptures." (Cf. Acts xvii. 11, 12.) The fifth chapter closes with the account of a remarkable Divine manifestation to Joshua, which must have greatly encouraged and strengthened him. It was when by Jericho, perhaps planning the siege thereof, and doubtless pondering over the solemn responsibilities of his position, that Joshua saw a man over against him with his sword drawn in his hand. "Art thou for us, or our adver-

saries?" inquires Joshua; and the reply follows, "Nay; but as Captain (or prince) of the host of the Lord am I now come." Joshua offers worship, asks for instruction and receives commands, all of which he implicitly obeys. This is one of the many appearances of the "Logos" in human shape that are recorded in the Old Testament. (Cf. Gen. iii. 8, xviii. 2, 22, xxxii. 24, 28, 30; Exod. xxxiii. 11; Num. vii. 89; Jud. xiii. 6, 22, 23.)

6. *The capture and destruction of Jericho* (Josh. vi.). This was the first great event after the entering into the land of Canaan, and the honour and the glory thereof were to be wholly for Jehovah. "See," said the Lord to Joshua, "I have given into thine hand Jericho." Special Divine directions were given, all of which were implicitly obeyed. For six days consecutively the men of war, with the priests bearing the ark, were to compass the city once each day. On the seventh day they compassed the city seven times, and on the seventh occasion of doing so the people shouted when the priests blew with the trumpets, the wall fell down flat, the city was taken, and every living thing destroyed. Rahab and her household were spared according to preconcerted arrangement and promise, "because she had hid the messengers which Joshua sent to spy out Jericho." It may well be asked, Who was this Rahab, whom the Lord so mercifully spared, when every living thing was given over to destruction? This woman was a harlot absolutely,[1] a sinner; but she believed in God, and was assured that Canaan was to be judged, and that Israel was God's chosen people. (Cf. Heb. xi. 31; Jas. ii. 25.) She was one of the

[1] The Hebrew word *zōnah* means literally harlot, and not hostess, as some of the Jewish interpreters assert in order to wipe away the reproach of tainted character. But no word of Scripture must be trifled with, and the fact must be allowed to stand irrespective of pride or prejudice.

base things of the world whom God chose in His infinite grace and mercy, that no flesh should glory in His presence; and by grace she was saved through faith. Her subsequent history is important. She married Salmon, a prince of Judah, and was the mother of Boaz, thus becoming an ancestress of the Lord Jesus Christ. (Cf. Matt. i. 5. Rachab = Rahab.)

7. *The sin of Achan—conquest of Ai* (Josh. vii., viii.). Here is the record of the first and the only failure. Only a portion of the armed men went up to smite the city of Ai, but they failed and were forced to retreat with loss; whereupon Joshua rent his clothes and fell to the earth, praying to Jehovah in despairing anguish of heart. Thus for a moment the faith of this great and brave man faltered, and the Lord rebuked him by saying, "Get thee up; wherefore liest thou upon thy face?" There is a time for prayer, and there is a time for action. Joshua must bestir himself, for there is an accursed thing in the midst of Israel, and it must be searched out and destroyed. The transgressor proved to be Achan, who coveted the garment, the silver, and the gold amongst the spoils of Jericho, and took them and hid them. The result was terribly severe—this man with all his belongings was stoned with stones and burned with fire. How true it is, "Be sure your sin will find you out"! and how absolutely impossible to expect the continued presence of the Lord if His commands are wilfully and persistently disobeyed!

8. *Various battles and conquests, with results* (Josh. ix.–xii.). The various tribes of the land of Canaan were now alarmed. The Gibeonites escaped by a crafty stratagem, but they were made to serve the Levites as hewers of wood and drawers of water. The five kings of the Amorites were utterly discomfited by Joshua, the sun and moon standing still to strengthen the confidence of Joshua, and

to enable the people to avenge themselves upon their enemies.[1] Subsequently several more of the tribes of Canaan were utterly destroyed, with their cities and their kings; and so Joshua took the whole land, according to all that the Lord said unto Moses. And the land rested from war. The teaching here will have reference to Eph. vi. 12. In Egypt the conflict was with the world, in the wilderness it was with the flesh, but in Canaan it is with Satan. Once the believer is in the "heavenlies," and there comes forth a powerful host of enemies, not flesh and blood, but wicked spirits, who set themselves in battle array. Against these the believer is utterly powerless in himself to contend, but he is more than conqueror through the heavenly Joshua, the Lord Jesus Christ.

## II.—Division of Canaan among the Tribes (Josh. xiii.–xxii.).

There remained yet very much land to be possessed, and a distribution was to be made for an inheritance of the land unto the tribes. Caleb received Hebron for an inheritance, according to promise, he having wholly followed the Lord his God. And now the land had rest from war. The lot of the tribe of Judah was then delineated, afterwards that of Ephraim, then of Manasseh and of Benjamin. The tabernacle of the congregation was set up at Shiloh, and the land was subdued before Israel. A further distri-

[1] The *vv.* 12–15 are a quotation from an ancient poem recorded in the Book of Jasher. A wondrous miracle was performed by Jehovah in connection with Joshua's appeal, which is in reality a prayer. How this was accomplished we are not told. Were the ordinary movements of the earth suspended for a time, not abruptly, but gradually? or was the light of the sun and moon supernaturally prolonged by the same laws of refraction and reflection that ordinarily cause the sun to appear above the horizon, when it is in reality below it?

bution of the land was made, and the tribes of Simeon, Zebulun, Issachar, Asher, Naphtali, and Dan received their inheritance. Cities of refuge were then appointed, and an allotment of Levitical cities was made. And the Lord gave to Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein; and the Lord gave them rest round about. All their enemies were delivered into their hand; no good thing failed of all that had been promised, all came to pass. The time now came for Reuben, Gad, and the half-tribe of Manasseh to return to their inheritance on the other side Jordan, for the Lord had given rest to Israel.

### III.—Joshua's Farewell Admonitions and Death (Josh. xxiii., xxiv.).

Joshua was now old, and stricken in age. Israel had enjoyed rest from their enemies for a long time, and the nation was called together to receive Joshua's farewell admonitions. He gave them a very solemn and impressive exhortation, telling them what God had done for them, reminding them of the promises connected with faithfulness, and admonishing them to beware of in any way transgressing the covenant, and serving other gods. Once more Joshua assembled all Israel at Shechem, and gave them a last and farewell exhortation, wherein he recounts in brief their national history, referring to the first covenant with Abraham, the deliverance from Egypt, the passage of the Jordan, the subjugation of the tribes of Canaan, and their settlement in the promised land. He then admonishes them to fear the Lord, and serve Him, and to make a deliberate choice of service; and that if it seemed evil unto them to serve the Lord, to choose that day whom they would serve, at the same time assuring

them that, as for himself and his house, "we will serve the Lord." The people deliberately resolve to serve the Lord, saying, "The Lord our God will we serve, and His voice will we obey." So Joshua made a covenant with them, and the people departed, every man to his inheritance. After this Joshua died, at the ripe age of one hundred and ten years, having occupied the arduous post of the leader of Israel for thirty years.

The PRACTICAL TEACHING connected with the Book of Joshua is most instructive and encouraging, the Epistle to the Ephesians being the Divine commentary thereupon.[1] The following suggestions present themselves:

1. *The Divine call to go forward, and enter into the rest of faith.* "Arise, go over this Jordan. Have not I commanded thee?"

2. *The promise of Divine help in rendering obedience to the call.* "I will not fail thee, nor forsake thee. Be strong, and of a good courage."

3. *Severe conflicts with the powers of darkness must be expected, but victory is secured in Christ.* It is the fight of faith, but "in all these things we are more than conquerors, through Him that loved us."

4. NEVERTHELESS, THERE IS REST IN THE CONFLICT, FREQUENT REST WITHOUT CONFLICT, AND ALWAYS PERFECT REST IN HIM WHO IS THE FAITHFUL, OMNIPOTENT JOSHUA, THE LORD JESUS HIMSELF.

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[1] The Bible student is counselled to study carefully the first eleven chapters of Joshua and the Epistle to the Ephesians. Then to contrast and compare the historical and doctrinal teaching connected therewith.

# THE BOOK OF JUDGES.

THE death of Joshua must have been severely felt by the entire Hebrew nation. The position occupied by that great and patriotic man was not to be easily filled up. Idolatry more or less pronounced, rebellion to a greater or less extent, prevailed in many of the tribes of Israel. The Lord God of their fathers was forsaken, Baal and Ashtaroth were served; there was no king in Israel, every man did that which was right in his own eyes. Nothing can be more disappointing and unsatisfactory than the moral and religious condition of Israel during the period of time occupied by the administration of the judges. These four hundred or more years witnessed a succession of idolatrous rebellion and oppressive tyranny on the part of man, wonderful forbearance and gracious deliverance on the part of God. The recorded statement is nearly the same in every instance: the children of Israel did evil in the sight of the Lord, and forgat the Lord their God, and served Baalim and the groves; therefore the anger of the Lord was hot against Israel, and He sold them into the hand of various oppressing nations or tribes, so that they were vexed, distressed, and impoverished. But when they cried unto the Lord, He raised them up a deliverer; at one time Othniel, at another Gideon, or Jephthah, or Samson. With the exception perhaps of Gideon, who recalls somewhat of the character of Joshua, these men were of rough and un-

polished manners, clever and daring in military exploits, primitive and austere in conduct generally, yet successful in removing the oppression complained of, and in connection therewith occupying the very peculiar and anomalous position of judge in Israel. The power thus exercised was extraordinary and exceptional, pressing emergency called it forth, the rank was not hereditary, nor was the honour confined to any one tribe. Altogether there were fifteen of these men during the four hundred or four hundred and fifty years from the death of Joshua to the accession of Saul.

The Hebrew word for "judges" is *shōphetīm*, and the idea conveyed is that of ruling or governing, rather than that of delivering judgment or justice. The government of these judges presents a speciality not to be found in the general history of nations. The true idea of a theocracy not being generally received by the nation at large, each tribe having its own hereditary chief, there occurred ever and anon certain national difficulties arising mainly from idolatrous rebellion and disloyalty to Jehovah, when some strong hand was required, and especially one who would act as the divinely appointed agent to execute the Divine commands, and faithfully carry out the Divine will. This entire dependence of the judges upon the supreme authority of Jehovah lies at the very root of the institution itself, giving it both its peculiarity and its power. For the most part the judge was the choice of the people, but in the cases of Gideon and Samson there was a special Divine appointment; in fact, Samson from before his birth was ordained to deliver Israel. The Book of Judges derives its name from its contents. It is as closely connected with the Book of Joshua as Joshua is with the Pentateuch. It was written probably by Samuel, and the general scope of the book is to testify to the idolatry and unfaithfulness of Israel, with the grievous calamities resulting therefrom; also

the long-suffering of God, and His merciful intervention on behalf of His people.

The central truth of the Book of Judges is, "THE REST OF FAITH DISTURBED"; the collateral truths are, *idolatry and defeat, repentance and deliverance.* The ANALYTICAL INVESTIGATION of the Book of Judges necessitates the transposition of some of the chapters to meet the chronological order of historical events recorded, and indicates the following arrangement for study:

### I.—THE STATE OF ISRAEL AFTER THE DEATH OF JOSHUA (Jud i., ii. 1–13).

The people served the Lord all the days of Joshua, but there arose another generation after them which knew not the Lord, and they did evil in the sight of the Lord, and served Baalim, and forsook the Lord God of their fathers. The war with the Canaanites was to be continued, and after Joshua's death counsel was asked of God who was to go up first to fight against them. Judah and Simeon went up, several of the tribes were subdued, and Adoni-bezek was made a special example of. There were however many of the tribes of Israel that did not utterly drive out the Canaanites; at this the Lord was very angry, and sent His messenger to remonstrate, whereupon they sacrificed to the Lord at Bochim.

### II.—INTRODUCTION OF IDOLATRY, AND CONSEQUENT PUNISHMENT (Jud. xvii.–xxi.).

These chapters form an appendix to the Book of Judges, but the transactions recorded took place before any of the judges were appointed, therefore the proper chronological order requires this transposition:

1. *History of Micah and the expedition of the Danites*

(Jud. xvii., xviii.). Micah was an Ephraimite who stole eleven hundred shekels of silver from his mother. Confessing to her afterwards what he had done, she consecrated the money to the Lord. A molten image and a graven image were made with part of the money, and Micah appointed one of his sons priest. Afterwards he hired a Levite to be his priest,[1] actually expecting that therefore the Lord would do him good. This same Levite gave counsel to the five men of the tribe of Dan, who were sent out to search the land. Influenced by him, they were sent to Laish, and afterwards the graven images were stolen from Micah. The people of Laish were destroyed, the children of Dan set up the graven image, and this continued all the time that the house of God was in Shiloh.

2. *Wickedness of the men of Gibeah and results* (Jud. xix.–xxi.). A terrible sin was committed in Gibeah, which resulted in the death of a woman (a concubine) belonging to a Levite. In his rage and indignation, he divided her into twelve pieces, and sent her into all the coasts of Israel. This roused the whole nation, a terrible conflict arose, which resulted in the slaughter of twenty-five thousand of the tribe of Benjamin, and the destruction of several cities. These were dreadful times, every man did that which was right in his own eyes, and this tragic story teaches us what human nature really is, when unrestrained by Divine grace and power.

### III.—Oppression of the Israelites, and Deliverance (Jud. ii. 14 to xvi.).

This includes constant invasions from neighbouring nations, cries to God for deliverance, and conquests more

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[1] Jonathan, the son of Gershom, the son of Moses, not Manasseh, on the authority of three Heb. MSS., Vulg., LXX. (some copies). See Jud. xviii. 36.

or less decided through the courage of men whom the Lord specially raised up for the occasion. The closing portion of the second chapter and the opening verses of the third chapter give the general history of the children of Israel during the times of the judges, and that history may be thus summarized. Jehovah was displeased with His people's rebellion and idolatry. Israel could no longer stand before their enemies, the hand of the Lord was against them for evil, yet He raised up judges for their deliverance. Still the people relapsed into idolatry as soon as the judge died, thus incurring still more the Divine displeasure, until the Lord determined to prove them by not driving out the nations from before them as heretofore. There were no fewer than six special occasions when Israel was greatly oppressed by neighbouring nations, and each time a judge was raised up by God to deliver them. These occasions were as follows :

1. *King of Mesopotamia and Othniel* (Jud. iii. 9–11). The children of Israel having provoked the Lord to anger by serving Baalim and the groves, He sold them into the hand of the king of Mesopotamia, and they served him eight years. Othniel, a nephew of Caleb, was raised up to deliver them ; he prevailed against the king, and the land had rest forty years.

2. *Eglon, king of Moab, and Ehud* (Jud. iii. 12–30). Israel served Eglon eighteen years. In their distress they cried unto the Lord, and He raised up for their deliverance Ehud, the son of Gera, a Benjamite, who stabbed Eglon so that he died. Ten thousand of the Moabites were slain, and the land had rest eighty years. Shamgar also delivered Israel from the Philistines, slaying six hundred men with an ox-goad—a formidable instrument in the hands of a powerful man.

3. *Jabin, king of Canaan, and Deborah and Barak* (Jud. iv., v.). This king oppressed Israel for twenty years mightily.

Deborah, a prophetess, judged Israel at that time, and she urged Barak to go against Jabin, promising to deliver Sisera, captain of Jabin's army, into his hand. Deborah and Barak went together, the latter with ten thousand men, and the Lord discomfited Sisera and all his nine hundred chariots of iron. The entire host was slain, but Sisera fled and took refuge in the tent of Jael, the wife of Heber; and she, watching her opportunity, slew Sisera by driving a nail into his temples, and fastening it into the ground. This victory, so wholly of the Lord, gave rise to a beautiful prophetic ode by Deborah and Barak, full of true poetic fire, yet not at all comparable to the lofty strains of Moses in the past, or of David and Isaiah in the future. It is in eight portions or stanzas, and it recounts: thanksgiving to the Lord; transactions at Sinai and in the wilderness; the wickedness and sufferings of the Israelites; their deliverance from oppression; censures on the tribes that refused help; defeat of the Canaanites; the praises and doings of Jael; the disappointment of the mother of Sisera. The ode closes by saying, "So let all Thine enemies perish, O Lord: but let them that love Him be as the sun when he goeth forth in his might." After this the land had rest for forty years.

4. *The Midianites and Gibeon* (Jud. vi.–viii.). For seven years Israel was oppressed and greatly impoverished by the Midianites. Then came the repentance, the cry unto the Lord, and the deliverance. Gideon, a mighty man of valour, was raised up and sent to deliver Israel from the hands of the Midianites. He received a special commission from God, and he faithfully executed the Divine commands to destroy the altar and groves of Baal. The Spirit of the Lord came upon him, and he was encouraged in his endeavours to save Israel by a special sign from God, in the shape of the dew and the fleece of wool. With three hundred men only, that the Lord Himself might have

the glory, Gideon went forth to the attack. Each man had a trumpet, an empty pitcher, and a lamp with the pitcher; the watchword and rallying cry being, "The sword of the Lord and of Gideon." The Midianites were completely routed, and Gideon was asked to rule over the children of Israel, but he refused, saying, "The Lord shall rule over you." Gideon was a man of fine, noble, and disinterested character, reminding one partly of Joshua and to some extent of David. He died in a good old age.

5. *The Ammonites and Jephthah* (Jud. x.–xii.). Following the course of events, a painful episode occurs in connection with Abimelech, one of Gideon's sons, recorded in the ninth chapter. He aspired to the kingly rule, to accomplish which he cruelly slew his brethren, but eventually he was himself put to death. After this there was comparative peace under two judges (Tola and Jair) for forty-five years. Then came a return to the old idolatrous practices, the anger of Jehovah was incurred, and the oppression of the Philistines and the Ammonites, by whom Israel was vexed for eighteen years. Again a repentance of their folly, piteous cries to the Lord for help, Divine remonstrances and severe rebuke, with ironical commands to cry to their gods for help. This brought about deeper repentance and humiliation, with submission, the Lord's merciful forbearance and interposition, and the raising up of Jephthah the Gileadite, a mighty man of valour, as a deliverer. He seems to have been a kind of dashing marauder, a daring and courageous freebooter, ready for any military enterprise. He became a chosen captain to fight against Ammon; he sent messengers to the king of Ammon, with a strong remonstrance and appeal. To this he would not hearken, and the Spirit of the Lord coming upon Jephthah, he went forth to fight Ammon, and with great slaughter he smote and subdued the people. Prior to the battle, Jephthah vowed a vow unto

the Lord that if successful he would offer up as a burnt-offering whatsoever came forth of the doors of his house to meet him on his return in peace. Alas! it was Jephthah's only child and daughter that did thus come forth on his return to his own house after the battle, whereupon he rent his clothes and became deeply troubled on account of his vow. The daughter listened to the dreadful narrative in humble resignation, and after an absence of two months returned to her father, "who did with her according to his vow which he had vowed."[1] After this, a fierce battle, arising from jealousy, took place between the men of Ephraim and the men of Gilead, and every man of Ephraim that could not say Shibboleth, but only Sibboleth, was taken and slain. Jephthah judged Israel six years, and then died.

6. *The Philistines and Samson* (Jud. xiii.-xvi.). After the death of Jephthah there were three men who judged Israel; viz. Ibzan for seven years, Elon for ten years, and Abdon for eight years. Then Israel relapsed into sin, and they were oppressed by the Philistines for forty years. But God, in His mercy, raised up Samson, the son of Manoah, who judged Israel for twenty years. The circumstances of

[1] Great difference of opinion exists concerning this vow and its results. It is important to notice two modifications of translation of words. In *v.* 31, the "and" of the last clause may be rendered "or." This is not the usual rendering of the Hebrew ו, but the occasional one. This will materially modify the interpretation of the clause. The words "offer," and "burnt-offering" are the same (*ōlah*). In *v.* 40 the word "lament" is not the correct translation; the margin has, to "talk with," which is better. The verb is in Piel, and denotes to praise, celebrate, rehearse in praise of (see Jud. v. 11, where the same Hebrew word is used and rendered "rehearse"). Thus the meaning would be, to *celebrate* the daughter of Jephthah. Bearing in mind these and other considerations arising out of the context, the evidence is decidedly in favour of the maiden not having been put to death, but devoted to perpetual celibacy; and this, in the Hebrew estimation, would be regarded as a great sacrifice, in fact, almost a disgrace.

his birth were very remarkable. He was a Nazarite from the womb to his death. An angel of the Lord appeared to Manoah's wife and promised her a son. Counsel was asked of God as to the bringing up of this child, the parents being extremely anxious to comply with all the Divine directions. Samson was blessed of the Lord. The Spirit of God came upon him, and he became a man of prodigious strength. He married one of the daughters of the Philistines, but was betrayed by her in reference to the solution of his riddle. In revenge for the bad treatment he had experienced, he let loose three hundred foxes (jackals) with firebrands among the standing corn of the Philistines, who, in return, burned Samson's wife and her father with fire. Samson again had his revenge, and fell upon his enemies, slaying one thousand of them, and putting the rest to flight. After this Samson was betrayed by Delilah's treachery. The secret of his strength was discovered, the Philistines came upon him asleep, removed his hair, put out his eyes, and bound him with fetters of brass. The strength of Samson was not in his hair, but in the fact of his relation to God as a Nazarite, of which the unshaven hair was the token, and also a pledge on the part of God of the continuance of his miraculous powers. The end of this man of superhuman strength was very tragic. Led into the house where three thousand nobles were assembled to make sport with him, he leaned upon the pillars of the house, he prayed for Divine strength, he bowed himself with all his might, and saying, "Let me die with the Philistines," the whole building came down with a crash, and all were slain. There is a certain roughness and greatness of character about Samson; his life was a very chequered one, his death most solemn and tragical. He fought single-handed against the Philistines, but his strength was from God, in whose hands he was but the instrument to execute the Divine purposes.

The following is suggested as PRACTICAL TEACHING:

1. *The folly and sin of a divided heart in the service of God.* "Choose ye this day whom ye will serve." "No man can serve two masters. Ye cannot serve God and mammon."

2. *To depart from God is to lose the rest of faith; to return to God, the first step towards regaining the same.* It was thus with Israel. Idolatry led to outward oppression from their enemies, the desertion of God, and punishment. The cry of penitence was always listened to, and, with acknowledgment of sin, there came a restoration to the Divine favour.

3. *The wonderful forbearance and mercy of God.* When Israel cried unto the Lord, He raised up for them a judge and a deliverer. And so now with His people; but, blessed be God! the Judge and the Deliverer are united in one, even the Lord Jesus Christ, who acquits them of the guilt of sin, who delivers them from the power of sin, and who says to each, in tones of loving majesty, "COME UNTO ME, AND I WILL GIVE YOU REST."

# THE BOOK OF RUTH.

THIS exquisitely beautiful and purely pastoral narrative, with its delineations of character, and descriptions of primitive eastern life and manners, comes like a sunbeam upon the dark shadow of sanguinary contests, vindictive oppression, and fierce characters recorded in the Book of Judges. And this will be more obvious if the Book of Ruth be read in its true position, concerning which the evidence is strongly in favour of its being placed after the eighth chapter of Judges, wherein the oppression of the Midianites and the deliverance by Gideon are narrated. That was the time when Israel was greatly impoverished, the increase of the earth being destroyed and no sustenance left, thus harmonizing with the famine in the land which was the occasion of Elimelech's journey to Moab. But on the subjugation of Midian by Gideon, the country was in quietness for forty years, this again harmonizing with the time when Naomi returned to Bethlehem, having heard that the Lord had visited His people in giving them bread. In addition to its beauty as a pastoral tale, the Book of Ruth opens out some most valuable teaching, both as regards the general scope, and also in reference to the individual characters recorded. There are in all seven different persons, whose histories are mentioned with more or less amplitude of detail. Elimelech, of whom but little is said, but more implied, and so also of his two sons, Mahlon and Chilion; Naomi, whose character and springs

of action are fully detailed; Orpah, whose sad resolve is told in a few words; Boaz, the mighty man of wealth, whose integrity and urbanity occupy a large portion of the book in their delineation; and, lastly, Ruth, the gem of the narrative, the beautiful Moabitish damsel, whose praises have been recorded in narrative and song in all ages of the world.

The Book of Ruth (the name signifying "beauty") was written probably by Samuel as a supplement to the Book of "Judges," and in the ancient Hebrew canon it formed a part thereof. It comprises a period of ten years, and narrates the history of Ruth the Moabitess, who renounced her idolatry, married into an Israelitish family, and became united with the people of God, and an ancestress of the Messiah. The central truth in the Book of Ruth is, THE SALVATION OF THE GENTILES; the collateral truths are *the bride*, *the kinsman-redeemer*, *the marriage*, *the son*. There is also a large amount of practical and spiritual teaching arising out of the whole narrative in its entirety, as well as out of the individual characters recorded therein.

The ANALYTICAL INVESTIGATION of the Book of Ruth is very simple, just following the order of the narrative and the course of events under the five following divisions:

## I.—EMIGRATION OF ELIMELECH AND FAMILY TO MOAB (Ruth i. 1–5).

A famine had arisen in the land, to which allusion is probably made in Jud. vi. 3, wherein it is recorded that the Midianites left no sustenance for Israel, neither sheep, nor ox, nor ass. It must be remembered that famine was one of the punishments inflicted by Jehovah for disobedience to Him (Deut. xxviii. 48). On account of this famine, Elimelech, with his wife Naomi and their two sons, Mahlon

and Chilion, left their homestead in Bethlehem-judah, and went to sojourn in the country of Moab. During the period of their emigration Mahlon and Chilion married two women of Moab, Orpah and Ruth. Eventually Elimelech died, and subsequently his two sons, so that Naomi was left alone with Orpah and Ruth.

## II.—Return of Naomi and Ruth to Bethlehem (Ruth i. 6–22).

Hearing that the Lord had visited His people in giving them bread, Naomi determined to return to Bethlehem. Accordingly she went forth with her two daughters-in-law, Orpah and Ruth; but being anxious to test their faithfulness, she thanked them for their kindness, and urged them to return each to her mother's house. To this they both replied, "Surely we will return with thee unto thy people." Again did Naomi test them by urging them to return, and again both wept and manifested affection; but Orpah's courage forsook her, and she returned to her people, and unto her gods. Ruth however clave to Naomi. A third time did Naomi apply the test of faithfulness, and urged Ruth to return after her sister-in-law. This brought out the true elements of a noble character in Ruth, and in language of inexpressible beauty and pathos she replied, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Faithful, loving Ruth! Many daughters have done virtuously, but thou excellest them all. To Bethlehem the two weary travellers came; the whole city was moved

about them, and Naomi pathetically recounts her sad bereavements.

### III.—Boaz and his Kindness to Ruth (Ruth ii.).

It was the time of the beginning of barley harvest, when Naomi and Ruth came to Bethlehem, and this was instrumentally the means of bringing Ruth to the notice of Boaz, who was a kinsman of Elimelech, her father-in-law, a mighty man of wealth, and a descendant of Judah. So utterly poor were the newly arrived travellers, that Ruth went into the harvest-field to glean ears of corn, and it was her "hap" to light on a part of the field belonging to Boaz. Coming from Bethlehem to superintend his harvest operations, Boaz, in beautiful, patriarchal language, greets his reapers with a "The Lord be with you," to which they reply, "The Lord bless thee." Inquiry is now made about Ruth, and Boaz encourages her with the assurance that she shall be treated with the utmost respect. She is to abide with his maidens, and her wants are to be supplied. Ruth expresses her deep gratitude, and she is further encouraged by the commendation of Boaz in reference to her conduct to her mother-in-law, and by the command to the young men that they should let fall some of the handfuls of corn on purpose for her, so that she might glean them. By this means Ruth was enabled to take home so large a supply of barley, that Naomi questioned her as to where she had been; and hearing what had taken place, she told her of the kinship of Boaz, and urged her to keep fast by his maidens, and continue to glean until the end of harvest.

### IV.—Ruth's Visit to Boaz (Ruth iii.).

In order rightly to appreciate this portion of the Book of Ruth, it is necessary to bear in mind what was the Mosaic

law concerning kinship and inheritance, with the rights, privileges, and responsibilities thereof (Deut. xxv. 5–10); also to have some knowledge of the manners and customs of the East, especially as regards betrothal and marriage. Upon this point Horne remarks that "among the Jews, and generally throughout the East, marriage was considered as a sort of purchase, which the man made of the woman he desired to marry."

Naomi now gives special instructions to Ruth in reference to the claim upon Boaz as one of their kindred. All these were in strict accordance with both law and custom, and the reply of Ruth was, "All that thou sayest unto me I will do." She visited Boaz at the time and in the way that Naomi had instructed her. "She came softly, and uncovered his feet, and laid her down." On being discovered by Boaz, and asked by him who she was, she replied, "I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman." This casting the skirt of the outward garment over the head of the spouse was a ceremony usual at marriages; and in the act thereof there is implied the demand that Boaz should take Ruth for his wife, according to the law recorded in Deut. xxv. 5. Boaz at once recognises the claim, at the same time telling her that she had a still nearer kinsman than himself, to whom he would give way, if desired; otherwise, said he, "I will do the part of a kinsman to thee, as the Lord liveth." Ruth remained where she was until the morning, and then rose up before one could know another (literally, before being able to discriminate or distinguish the one from the other). Boaz requested that her visit should not be known (literally, perceived or understood, another Hebrew word); and, filling her veil, or apron, with barley, Ruth came to her mother-in-law, and "told her all that the man had done to her." Upon this

Naomi charged her to keep still, expressing her fullest confidence in the honour and integrity of Boaz.

V.—The Marriage of Boaz and Ruth (Ruth iv.).

The offer was made by Boaz to the nearer kinsman, according to the custom then prevalent, the recital of which gives a curious and interesting picture of eastern life and manners. The offer was refused; consequently, Boaz bought all that was Elimelech's of Naomi, and with the land he purchased Ruth the Moabitess, the wife of Mahlon, to be his wife, to raise up the name of the dead upon his inheritance. This was all done publicly at the gate of the place, ten men of the elders of the city being witnesses; whereupon the blessing of God was invoked upon the transaction, with the prayer that the Lord would, through this union, build up the house of Israel. Boaz married Ruth; she bare a son, whom Naomi took, laid it in her bosom, and became nurse unto it. Prophetic blessings were implored for the child, whose name they called Obed, and "he is the father of Jesse, the father of David."

Thus ends this simple, beautiful, and deeply interesting narrative. No account of death or sorrow closes the scene; an important genealogical statement concludes the Divine record.

The practical teaching connected with the Book of Ruth is singularly varied and impressive. Important lessons of counsel and instruction may be gathered from the narrative as a whole, as well as from the individual characters recorded. The following is suggested as arising out of the former:

1. *The salvation of the Gentiles.* Ruth was not of Israel, but of Moab; and this may be regarded as a pre-intimation

of the fact, that eventually both Gentile and Jew should be comprehended under the gospel dispensation.

2. *The redemption of the purchased possession.* Boaz purchased Ruth to be his wife. The Lord Jesus Christ is our Kinsman-Redeemer. He has redeemed us by His precious blood; He hath purchased the Church of God with His own blood; He is therefore worthy to take the book, and to open the seals thereof, for He has redeemed us to God by His blood out of every kindred, and tongue, and people, and nation (see Eph. i. 14; 1 Pet. i. 19; Acts xx. 28; Rev. v. 9).

3. *The union of Christ and His Church.* The Lord Jesus is the heavenly Bridegroom; the Church is His bride. Behold then a greater than Boaz, a greater than Ruth, here! This union is an indissoluble, a perfect, an eternal union, of which the marriage union, in its earliest Divine institution, is a type—confessedly an imperfect type, but nevertheless a beautiful and expressive one (see Eph. v. 29–32).

The individual characters recorded in the Book of Ruth also suggest some important practical teaching:

1. ELIMELECH. From him we learn the folly of leaving the place of Divine appointment and blessing, even if sharp and sore trials should supervene. Elimelech fled from Bethlehem to Moab on account of the famine, and the result was sorrow and failure. It is the highest wisdom to take up the cross that may be in the pathway, it is the greatest folly to attempt to avoid the cross; for with the former there will be blessing, with the latter certain disappointment and loss.

2. MAHLON AND CHILION. From these two young men we learn the sin and folly of disobeying God's commands. They took them wives of the women of Moab, in this transgressing the express commands of Jehovah; and without

attempting to determine that therefore they died early, it is nevertheless curious to observe that the Chaldee paraphrase remarks, "Their days were shortened because they transgressed the Law in marrying strange wives." The commands, "Be ye not unequally yoked together with unbelievers," and to marry "only in the Lord," are binding, and disobedience to these plain injunctions is sure to bring sorrow and disaster sooner or later.

3. NAOMI. From the history of this sorrowing widow we are taught the ever-watchful, loving care of our heavenly Father. He relieveth the fatherless and widow, oftentimes causing the widow's heart to sing for joy, even though outward circumstances may be distressing. The children of God are often deeply tried, but the time of trial is often the prelude to abundant blessing. All things work together for good to them that love God, even though apparently, as Jacob said, "all these things are against me." Naomi knew nothing of the blessing that was in store for her when she returned in deep poverty from Moab to Bethlehem; yet it came in due time, and the child born to Ruth became a restorer of her life, and a nourisher of her old age.

4. ORPAH. From this woman of Moab we learn the folly of a divided and undecided heart. Orpah loved Naomi and Ruth, she wanted to go with them to Bethlehem; but she could not wholly give up Moab, so she returned to her people and to her gods. She hesitates at first; she sets out on the journey, goes, in fact, a short distance: but again she hesitates; she parts from her mother and sister; her opportunity is lost!

Alas, how many in the present day are like Orpah! They are impressed with the solemnity of Divine things, some sense of need and danger is experienced, salvation through Christ is freely offered, the importance thereof is partially recognised; but the evil heart of unbelief prevails, the

temptations of the world are overwhelming, hesitation is followed by indecision, and that again by indifference; almost persuaded, yet halting between two opinions, the soul's eternal interests are trembling in the balance—a decision must be made, Moab triumphs, and the ways of God are deserted, dishonoured, and forgotten; the die is cast for ever!

5. Boaz. From him we have set before us the character and blessedness of a godly man. In Boaz, whose name signifies "strength," many elements of a fine and noble character present themselves in the form of integrity, honour, kindness, courtesy to the poor and to his dependents; a recognition of the Divine Law, his obedience thereunto, and his acquaintance with the same. And Boaz had his reward; he possessed a virtuous woman, whose price is far above rubies, and she bore him a son who became grandfather to King David, from whom sprang the Messiah.

6. Ruth. From this exquisitely drawn character we are taught the importance of decision for God. Doubtless she had learned lessons of piety and wisdom from Naomi. The blessedness of serving the one true God and the folly of idolatry were frequently presented to her notice; the Divine Spirit opened her heart to attend unto the things which were spoken by Naomi, and when the time came to choose whom she would serve, the false gods of Moab or the Lord God of Israel, she wisely and firmly determined to serve the Lord and to be one of His people. She stood the test of trial, she refused the offer, the entreaty almost, of Naomi to go back with Orpah—she was decided for God. And her faithfulness was rewarded; in the providence of God she was led to Boaz, the mighty man of wealth, she became the lawful wife of this noble and upright man, and in the son that she bore to him was an ancestress of the Messiah. Ruth is a type of many in the present day. There are

thousands of young hearts whom the Lord the Spirit opens to hear and receive the word of truth—thousands who are enabled by grace to give up the world and its temptations, and to follow the Lord fully, joyfully saying,

"Thou, O Christ, art all I want,
More than all in Thee I find."

May this recital of Ruth's adventures awaken and stimulate many young men and maidens to diligent inquiry concerning Divine things, and solemn thought thereupon. It may help such to notice, that Ruth went poor and empty-handed to Boaz; so must the soul go to the mightier and richer than Boaz, even to the Lord Jesus Christ. The deeper the need, the greater the poverty, the more welcome to Him; for not the righteous, but the sinners, Jesus came to save. Again, Ruth was received by Boaz willingly and cheerfully. So also with the poor trembling soul that comes to Christ for salvation. "Him that cometh unto Me I will in no wise cast out," are His own loving words. He is able to save them to the uttermost that come unto God by Him. Lastly, Ruth was married to Boaz; and the believer is married to Christ. "I will betroth thee unto Me for ever" (Hos. ii. 19); "For I have espoused you to one husband" (2 Cor. xi. 2). The Church is His bride. The Lord is coming for His bride. The bride comes with Him in glory. Eternal union, no separation, for ever with the Lord!

"FATHER, I WILL THAT THEY ALSO, WHOM THOU HAST GIVEN ME, BE WITH ME WHERE I AM; THAT THEY MAY BEHOLD MY GLORY, WHICH THOU HAST GIVEN ME."

# THE FIRST BOOK OF SAMUEL.

THE period of Israel's history, as connected with the times of the "judges," and the peculiar form of administrative government identified therewith, is now drawing to a close. The nation is becoming more established in its newly acquired territory, and is manifesting a restless desire to have a king to judge them, like all the nations. Eli and Samuel are the last two of the long line of judges, commencing with Othniel, soon after the death of Joshua, and extending onwards for a period of about four hundred and fifty years. Eli was a descendant of Ithamar, son of Aaron; he was the high priest as well as the judge of Israel—in this differing materially from his predecessors. He judged Israel forty years. Samuel stands almost alone in his position. He was a prophet as well as a judge, and, furthermore, he fulfilled many of the important functions of the priesthood, especially as regards intercession on the nation's behalf in seasons of difficulty and transgression. At the same time, Samuel exercised all his authoritative powers in strictest deference and obedience to Jehovah; and although almost himself a king in many respects, he nevertheless recognised most fully the theocratic principle, and always acted in strictest conformity with the laws, statutes, and ordinances promulgated by Moses at the Divine command. Thus Samuel may be regarded as a sort of transition from the judge of former times to the actual monarchy itself; and, with the excep-

tion of Moses, no man seems to have held a precisely similar position in Israel.

There are four different personages presented to our notice in the First Book of Samuel. Eli, of whom not much is said; Samuel, whose early life and history are minutely detailed; Saul, whose sad career of disobedience is fully and faithfully recorded; David, whose earlier history is told with exquisite pathos, and in connection with the most stirring incidents. The characters of these four men are very diverse, and present striking and instructive contrasts. In Eli we see the weak, indulgent parent, who restrained not his sons when they made themselves vile. In Samuel we have the true patriot, the righteous judge, the loyally consecrated heart, the obedient servant of God. In Saul we see the wayward, selfish, disobedient, jealous king, unfaithful in his allegiance to Jehovah, and rejected in consequence thereof. In David we have presented to us the man after God's own heart, the anointed of the God of Jacob, the sweet psalmist of Israel, the man of prayer, praise, and holy meditation, subjected to severe discipline and many trying persecutions, but all to qualify and prepare him for the position of Israel's greatest monarch.

The two books of Samuel formed but one book in the Jewish canon of Scripture. The first book comprises a period of about one hundred and fifteen years. The first twenty-four chapters of this book were written probably by Samuel himself; the remainder, to the end of the second book, by the prophets Nathan and Gad. The great subject of these books is the institution of the monarchy, and its establishment in the family of David. The central truth of the First Book of Samuel is THEOCRATIC GOVERNMENT DISHONOURED; the collateral truths are *Saul—disobedience, rejection, death.*

The ANALYTICAL INVESTIGATION of this book requires

much thought and care, owing to the variety and number of the events and incidents recorded. The following divisions are suggested as a help to the deeper study of this most important portion of the Divine word:

## I.—Histories of Eli and Samuel (1 Sam. i.–vii.).

The lives of these two individuals are closely united at the period of the early youth and manhood of Samuel, and the advanced age of Eli. The contrast is very striking, especially at the time of the call of Samuel, and the message to Eli.

1. *Birth of Samuel* (1 Sam. i.). Hannah, the wife of Elkanah, was in bitterness of soul because she was childless; and she vowed a vow, that if the Lord would give her a man-child, she would consecrate it to the service of Jehovah for ever. Earnestly she prayed, attracting thereby the attention of Eli, who, at first mistaken in reference to her, afterwards said, "Go in peace, and the God of Israel grant thee thy petition." At the appointed time Samuel was born, and as early as possible the child was brought to Eli, and presented to him as the child for whom prayer was made, and who now was to be lent to the Lord as long as he lived.

2. *Hannah's song of praise* (1 Sam. ii. 1–10). The language of this song of praise, in which Hannah poured forth her rejoicings before the Lord, is beautiful and vigorous. In it the power and majesty, the faithfulness and sovereignty of God are acknowledged. The song is also prophetic in character, and contains some important doctrinal truths. Notice especially *vv.* 6–9.

3. *Eli and his sons* (1 Sam. ii. 11–36). The sad characters and evil practices of Hophni and Phinehas are faithfully recorded. Eli remonstrates, but they hearkened not

unto his voice, and the weak but sorrowing father is told that in one day they shall die both of them.

4. *The call and ministry of Samuel* (1 Sam. ii. 18, 19, 26; iii.). As a child, Samuel ministered before the Lord, and his conduct met with Divine and human approbation. The call of Samuel is one of the most solemn and beautiful narratives recorded in the word of God. The child ministered unto the Lord before Eli. It was night-time; the lamp of God was burning in the temple of the Lord, and Samuel was laid down to sleep near the ark, when Jehovah called his little servant by name, who immediately answered, "Here am I," and ran to Eli, thinking it was his voice. Finding his mistake, he went and lay down again, and a second time there came the voice calling "Samuel." Again he arose, and went to Eli, and again he laid himself down. A third time the Lord called His servant, and a third time the child went to Eli, who now perceived that it was the Lord who had called the child. So he gave him instructions what to say, should the voice be heard again. Once more the Lord came, and stood and called, "Samuel, Samuel," whereupon he answered, "Speak, Lord; for Thy servant heareth." Then came a solemn message to Eli, the whole of which was told to him by Samuel, and received by him with submission and acquiescence, inexpressibly painful though the message was. Samuel grew, and was established fully in the prophetic office; and the Lord once more revealed Himself in Shiloh by His word to Samuel.

5. *The capture of the ark, and death of Eli and his sons* (1 Sam. iv.). Israel was smitten before the Philistines. The ark of the covenant of the Lord was sent for, and brought into the camp with great shouting; the battle was renewed, Hophni and Phinehas were slain, and the ark of God was taken. Eli receives the sad news with dismay; he fell backwards, and died, being ninety-eight years old. The

wife of Phinehas was so distressed at the death of her husband and the capture of the ark, that she died in giving birth to a son, whom she named Ichabod, because the glory was departed.

6. *The restoration of the ark* (1 Sam. v., vi., vii.). The Philistines were sorely chastened, and the ark was sent to Kirjath-jearim, and there it remained for twenty years. These reverses brought repentance and reformation; Samuel gathered all Israel to Mizpeh, he interceded for them in prayer, he offered a burnt-offering, and again cried unto the Lord for Israel. The Philistines were discomfited, the Lord thundering upon them with a great thunder; they were smitten before Israel, whereupon Samuel set up a stone, and called it, "Ebenezer," saying, "Hitherto hath the Lord helped us."

## II.—Saul chosen King (1 Sam. viii.–x.).

The demand for a king arose out of the bad conduct of Samuel's sons, and Samuel himself was displeased thereat; nevertheless the Lord told him to hearken to the voice of the people, and to explain to them fully the results of a monarchy, the privations and servitude it would involve. The people refused to obey the voice of Samuel, they insisted upon having a king, and at length, by Divine command, Samuel promised to make them a king. Then comes the interview with Saul, the son of Kish, brought about by providential arrangement, and Saul was identified as the future king. He was anointed by Samuel, received special directions and instructions, the promise of the Spirit of the Lord was given to him, with the assurance that thereupon he should prophesy and be turned into another man. Samuel then presented Saul to the people, when they all shouted and said, "God save the king!"

III.—Saul's Authority Confirmed (1 Sam. xi., xii.).

The Ammonites having encamped against Jabesh-gilead were successfully routed by Saul, and the people having gathered together to Gilgal, they made Saul king before the Lord in Gilgal, Israel rejoicing greatly thereat. Samuel then addresses the assembled multitude, and after appealing to his own integrity and disinterestedness, to which the people heartily respond, he rehearses the Divine dealings with Israel, making special mention of the deliverance from Egypt; he calls for thunder and rain, which were sent that day; he exhorts the people to be courageous and faithful, promises to pray for them unceasingly; and again exhorts both king and people to be loyal in their allegiance to that God who had done such great things for them.

IV.—The Rejection of Saul (1 Sam. xiii.–xv.).

Saul was guilty of three distinct acts of disobedience to the Divine commands, and the first was in taking upon himself to offer a burnt-offering and peace-offerings, and in not waiting until the arrival of Samuel, the appointed priest and prophet of the Lord. For this Saul was reproved, and admonished that his kingdom should not continue, but that the Lord had sought Him a man after His own heart. Subsequently to this, Jonathan successfully attacked and defeated the Philistines. Saul meanwhile had adjured the people not to eat any food until the evening, that he might be avenged on his enemies. Jonathan unknowingly disobeyed his father's commands, and was condemned to death by Saul, but was rescued by the people, who would not suffer the sentence to be carried out. The second act of disobedience on the part of Saul arose in connection with his expedition against the Amalekites. He was commanded by the Lord of hosts to smite Amalek, and utterly

destroy all that they had, and not to spare them. Saul did spare Agag, and the best of the sheep and oxen, endeavouring to excuse himself therein by casting the blame upon the people who retained the animals for sacrifice. The real truth came out eventually: Saul feared the people, and obeyed their voice. Samuel remonstrated strongly with Saul, telling him that to obey is better than sacrifice, and although his sin was acknowledged, he was rejected from being king. The dread sentence upon Agag was executed by Samuel himself, who hewed the wicked Amalekite king in pieces before the Lord in Gilgal.

## V.—David's Preparation for the Kingdom (1 Sam. xvi.–xxvii.).

We are now introduced to this extraordinary man, whose life, history, and experience are so fully narrated, and whose outpourings of prayer, praise, distress, and adoration have ministered to the edification and solace of the Church of God in all ages of the world.

1. *David anointed by Samuel* (1 Sam. xvi. 1–13). By Divine command Samuel repaired to Bethlehem and sanctified Jesse and his sons, and called them to the sacrifice. Each of the seven sons of Jesse is made to pass before Samuel, and then David, the youngest son, is sent for. He was chosen, anointed by Samuel, and the Spirit of the Lord came upon him from that day forward.

2. *Saul's distress of mind* (1 Sam. xvi. 14–23). An evil spirit troubled Saul, and the Spirit of the Lord departed from him. The charm of music is recommended, David, who was cunning in playing the harp, was sent for, Saul was refreshed by the music, the evil spirit departed from him, and David became his armour-bearer.

3. *David and Goliath* (1 Sam. xvii.). It is very probable

that this was David's first introduction to public life, and historically considered, this event may have preceded his attendance upon Saul as his minstrel and armour-bearer. The narrative of this remarkable encounter is very fully given; the defiance of Goliath, and the simple trust of David, stand in marked contrast. The one relies on his natural colossal strength and size, his armour and his spear; the other on Divine aid and power, his simple stone and sling. Goliath said, "Come to me, and I will give thy flesh unto the fowls and beasts"; David said, "The battle is the Lord's, and He will give you into our hands." The result of the combat is well known; David prevailed, Goliath was slain. There is important spiritual teaching here. The believer has his Goliath foes, subtle, numerous, vast; and they come to fight him in imposing strength and power: but in simple reliance on the word and strength of God, and taking the sword of the Spirit, he is victorious in the conflict. By faith he overcomes, and is more than conqueror through Him the living One, even the Lord Jesus, who, mightier than David, is Himself more than a match for a legion of Goliaths!

4. *David's perils and persecutions through Saul* (1 Sam. xviii.–xxvii.). This opens up a deeply interesting subject, arising from the intimate connection existing between David's life experiences and the record of the same in the Book of Psalms. A thorough acquaintance with the former will add materially to the interest with which the latter will be read and studied. Want of space precludes more than a brief epitome of the ten following chapters, which recount with more or less fulness David's various trials through the malignity of Saul. Chapters xviii. and xix.: David and Jonathan become very attached to each other; Saul envies David, and seeks to smite him with a javelin; he contrives a plot to have him destroyed by the

Philistines, but it fails, and David is married to Michal, Saul's daughter. Again is David's life in danger, and he escapes through a stratagem of his wife, and comes to Samuel at Ramah. (Read Ps. lix. in connection with this event.) Chapter xx. : Saul's hatred increases against David. Jonathan makes a covenant with David, and delivers him from Saul. Chapter xxi. : David comes to Nob. The shew-bread demanded of Ahimelech the priest, and given to David (compare with Lev. xxiv. 9 and Matt. xii. 3, 4). He feigns madness at Gath to Achish the king. (Read Ps. xxxiv.) Chapter xxii. : David comes to the cave at Adullam, and then departs for the forest at Hareth. The massacre of the priests and inhabitants of Nob by Doeg the Edomite. Chapter xxiii. : David smites the Philistines, and saves Keilah and its inhabitants. He comes to the Wilderness of Ziph, pursued by Saul, receives effectual sympathy from Jonathan, and then abides in the Wilderness of Maon. Saul's further pursuit is checked by news of the invasion of the Philistines. Chapter xxiv. : David spares Saul's life at Engedi. Interview between Saul and David. The latter remonstrates, and makes a promise to Saul. (Read Ps. lvii.) Chapter xxv. : Death of Samuel. The episode of Nadab and Abigail. Chapter xxvi. : David again spares Saul's life ; he refuses to slay the Lord's anointed. Saul's repentance, acknowledgment, and recognition of David's magnanimity and success. Chapter xxvii. : David despairs of his life through Saul. He comes again to Gath, and dwells at Ziklag, warring successfully against the neighbouring tribes. (Read Ps. xli.)

VI.—Saul with the Witch at Endor (1 Sam. xxviii.).

This was Saul's third and crowning transgression against the Lord. The whole account is most solemn, and the

most approved conclusion is, that it was really Samuel who appeared. This is materially strengthened by the fact that the proper rendering from the Hebrew in *v.* 14 is, "And Saul perceived that it was Samuel *himself*." And this appearance, the result of a miraculous power direct from God, was for a very special purpose, even that Saul should receive a most solemn message, and thus be answered by means apparently of his own bringing about, but an answer that he little anticipated, and which was fulfilled to the letter.

### VII.—David among the Philistines (1 Sam. xxix., xxx.).

David's services are objected to; Ziklag is smitten, prisoners are taken, and David is in sore distress. He pursues and defeats the Amalekites, recovers everything, and distributes the spoil.

### VIII.—Death of Saul (1 Sam. xxxi.).

Saul's death was a very tragical end. His three sons were slain in the battle with the Philistines, he himself was wounded, and then he killed himself with his sword. The Philistines cut off his head and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people. And they put his armour in the house of Ashtaroth, and they fastened his body to the wall of Bethshan. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord: therefore He slew him, and turned the kingdom unto David the son of Jesse."

The following PRACTICAL TEACHING arises in connection with the characters recorded :

1. ELI. The sad results of parental laxity and filial disobedience. Acquiescence in the Divine will (1 Sam. iii. 13, 18).

2. SAMUEL. The blessed effects of matenal solicitude. The beauty of early piety and entire consecration to God.

3. SAUL. The sin of disobedience and unfaithfulness to God, with the terrible results arising therefrom.

4. DAVID. Divine sovereignty and discipline. The reward of loyalty and obedience to the Lord's commands.

"THE LORD SAITH, . . . THEM THAT HONOUR ME I WILL HONOUR, AND THEY THAT DESPISE ME SHALL BE LIGHTLY ESTEEMED."

# THE SECOND BOOK OF SAMUEL.

THE death of Saul prepared the way for the establishment of Israel's greatest king. The dishonour to theocratic government was now to be removed, and David, the new monarch, by his observance of the laws, statutes, and ordinances of Jehovah, was to render a loyal allegiance to the King of kings. Yet was David in no haste to be proclaimed king, and he was most deeply affected by the deaths of Saul and Jonathan. At first David reigned only in Hebron over Judah; but at the expiration of seven years and a half he was anointed king over Israel, and he reigned in Jerusalem thirty-three years over all Israel and Judah. The character and actions of this illustrious Hebrew monarch are minutely and faithfully recorded. No attempt is made to palliate his sins and failings; in fact, they stand out with an almost painful prominence. At the same time, his jealous regard for the honour of Jehovah, his recognition of the true principles of theocratic government, his firm, unwavering confidence in the power and love of God, and his acquiescence in the Divine will, are all fully narrated. So also as regards the remarkable vicissitudes through which he passed. One day a powerful monarch, the next a fugitive and an exile; at one time surrounded by mighty men of valour and trusty counsellors, and anon he is deserted almost, and left alone. And in reference to his personal religious experience, he is at one time in close,

abiding communion with God, and rejoicing in the Lord, to be followed by a yielding to the overwhelming force of temptation, the commission of sin, estrangement of the Divine favour and presence, and as a natural result the depths of anguish, agony, and despair, from which the grace and power of God alone could extricate him.

Furthermore, David was a poet of the highest order, and a musician of no mean skill; from which there results that marvellous collection of inspired meditations, prayers, and hymns of praise, which have been the delight, instruction, and solace of the Church of God in all ages of the world. Thus, not only is the life of David in itself a most important and deeply interesting biography, but its connection with the Book of Psalms greatly intensifies that interest; whilst the two are so closely interwoven the one with the other, that the life of the man explains his poetry, and his poetry throws light upon his life. And if it be further remembered that David was a very eminent type of the Messiah, and that many of his lyrical compositions are essentially prophetic in character, the interest that clusters around this remarkable man so deepens, that the heart of the Christian Church is irresistibly drawn out towards him and his chequered, often suffering life, until at length the Lord Jesus Christ Himself is apprehended by the believer, and the monarch of Israel is lost in Him to whom the Lord God shall give the throne of His father David, who shall reign over the house of Jacob for ever, and of whose kingdom there shall be no end.

The Second Book of Samuel comprises a period of nearly forty years. It was written most probably by the prophets Nathan and Gad (see 1 Chron. xxix. 29), and it relates chiefly to the reign of David, giving a minute account of the life, troubles, imperfections, and actions generally of the great Hebrew monarch. Other names of importance

are mentioned, such as Joab, Abner, Absalom, Shimei, and Nathan, and their characters are given more or less in detail; but the chief interest of the book centres in that very remarkable man, who was a warrior and a ruler, a prophet and a poet, a rejoicing and yet a suffering servant of Jehovah, an obedient and yet a disobedient subject of the most high God—even David, the king over all Israel and Judah for many years.

The central truth of the Second Book of Samuel is THEOCRATIC GOVERNMENT ACKNOWLEDGED; the collateral truths are *David—obedience, acceptance, life.*

The ANALYTICAL INVESTIGATION of this book, equally with the former one, requires much thought and care, and the following outline is suggested as a help to the fuller and deeper study of the stirring and important incidents recorded for our instruction, warning, and encouragement in this portion of the Divine word.

### I.—SAUL AND JONATHAN'S DEATH, AND DAVID'S LAMENTATION (2 Sam. i.).

The book opens with the account of the death of Saul and Jonathan, as narrated by the Amalekite. The difference between this and the actual facts of the case, as given in 1 Sam. xxxi., will be at once obvious, the explanation whereof is simply that the Amalekite distorted the facts in order to ingratiate himself with David, the new king. To his utter amazement however, he was asked whether he was not afraid to stretch forth his hand to destroy the Lord's anointed; and he was smitten at once that he died. David was greatly distressed at the sad news, and poured forth his lamentation in an elegy full of pathos and beauty, saying, "How are the mighty fallen! . . . I am distressed for thee, my brother Jonathan:

very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

## II.—David King in Hebron (2 Sam. ii.–iv.).

David was in no haste to seize the reins of power. He inquired of the Lord, and by Divine direction he went to Hebron, where he was anointed king over the house of Judah. At the same time, Abner, captain of Saul's host, took Ishbosheth, the son of Saul, and made him king over all Israel. A severe conflict took place. Asahel, brother of Joab, was slain by Abner. The servants of David were victorious, but finally both parties retreated. The war however continued between the houses of Saul and David, the former waxing weaker and weaker, the latter stronger and stronger. Abner revolts to David, but is eventually slain by Joab, at which David was displeased, and lamented over Abner, saying, "Know ye not that there is a prince and a great man fallen this day in Israel?" Ishbosheth was assassinated in his bed, at which David was angered, and commanded that the murderers should themselves be slain.

## III.—David King over all Israel (2 Sam. v.–xii.).

The civil wars and tumults had now, for a period at least, terminated, and all the tribes of Israel manifested a willingness to recognise the claims of David, who had hitherto been accepted only by the men of Judah.

1. *The kingdom established* (2 Sam. v.). David was now proclaimed king, and was thoroughly established on the throne of Israel, reigning altogether forty years. He took the stronghold of Zion, and gained Jerusalem, and he built round about, from Millo, and inward (see Ps. li. 18).

David then encountered the Philistines successfully, having previously inquired of the Lord. A second time these persistent enemies came, but on this occasion David was not to move against them until he heard "the sound of a going in the tops of the mulberry trees," and then the Lord would go out before him, and smite the host of the Philistines. This suggests a most important practical lesson: never to enter upon any important work without inquiring of the Lord and waiting upon Him, always following closely after, but never attempting to go before the special indications of His unfolding will.

2. *The bringing up of the ark of God* (2 Sam. vi.). David went with thirty thousand men to bring up the ark of God from Kirjath-jearim, where it had remained many years. It was set on a new cart drawn by oxen. All was rejoicing and praise; the harp, timbrel, and cymbal were sounding, when Uzzah, putting forth his hand and taking hold of the ark to save it from falling, was smitten of God for his error, and he died. The ark should have been borne on the shoulders of the Levites, with the staves therein (see Num. iv. 15; 1 Chron. xv. 13–15). David feared to go farther, for he took the ark to Obededom's house, where it continued for three months, the household being blessed on account thereof; whereupon David once more came, and had the ark borne properly to the city of David with great rejoicing. Burnt-offerings and peace-offerings were offered before the Lord, and the ark was placed in the midst of the tabernacle that David had pitched for it. (Read Ps. xxiv.) The people all departed to their homes, and David returned to bless his household, whereupon Michal his wife, despising David in her heart, censured his zeal and devotion, for which she was punished by being childless. The events of this chapter suggest some important lessons for guidance and

instruction. The sad fate of Uzzah teaches the importance of strict obedience to the Divine commands. The blessing resting upon Obededom's household teaches that family blessings may be confidently anticipated when the presence of the Lord is recognised, and His statutes are honoured and obeyed. The Divine displeasure manifested to Michal teaches the sin of censuring or misrepresenting the work and grace of the Lord in the hearts and actions of His people. Professing Christians are sometimes apt to ridicule, and almost to despise, the zeal and devotion of the earnest and awakened servants of God, especially if any reflection is cast thereby on their own indifference or low condition of piety.

3. *Nathan's message to David from God, and David's prayer* (2 Sam. vii.). It was now a time of rest from war and strife, and David meditated upon the fact that, whilst he was dwelling in a house of cedar, the ark of God dwelt within curtains. The prophet Nathan was entrusted with a special message from the Lord, to the effect that David should not build a house for the ark, but that his son after him should build a house for the name of the Lord. Thus was a solemn covenant, partly prophetic in character, made by God with His servant David, the complete fulfilment of which is yet future. David now sat before the Lord and prayed, acknowledging God's goodness and greatness, his own unworthiness, and his full acquiescence in the Divine determination and plans, saying, "And now, O Lord God, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it for ever, and do as Thou hast said" (read Ps. cx.).

4. *David's victories* (2 Sam. vii.–x.). In these chapters are recorded various victories of David over the Philistines, Moabites, Syrians, and Ammonites, with the dedication of the presents and the spoil to the Lord (read Ps. xx.). The

ninth chapter recounts, as a pleasing episode, David's kindness to Mephibosheth, the son of Jonathan.

5. *David's fall and repentance* (2 Sam. xi., xii.). We now come to a sad and terrible epoch in David's life and history, and yet one which the Lord, in His merciful goodness, overruled for future good. Instead of going forth to battle, David sent Joab and all Israel, the king himself tarrying at Jerusalem. He became enamoured of Bathsheba, the wife of Uriah the Hittite, the result of which was adultery, followed at no long interval by the murder of the husband. Eventually David married Bathsheba, and she bore him a son, Solomon, the successor to the throne. Nevertheless the thing that David had done displeased the Lord, and Nathan was sent to reprove him. This was done in a beautiful parable, and when David's anger was greatly kindled because of the cruel injustice of him who took the poor man's lamb and spared his own flock, saying, "The man that hath done this thing shall surely die," and make ample restitution, Nathan seized the opportunity, and said to David, "THOU ART THE MAN," telling him, in addition, what was the Lord's determination. David was at once convicted, and said, "I have sinned against the Lord," whereupon Nathan immediately replies, "The Lord also hath put away thy sin; thou shalt not die." But, as an expression of the Divine displeasure, the child was to die. These events gave rise to some of the psalms recorded (see especially Ps. vi., li., ciii.). A very solemn lesson of warning and reproof, yet not without some encouraging aspects, is taught by this distressing narrative. The depravity of man—even the renewed man—the force of temptation, the evil consequences of sin, the forgiveness of God, and His amazing love in overruling all for good,—all this and much more is presented to us in connection with this melancholy phase of David's life and character.

IV.—David's Troubles as King (2 Sam. xiii.–xxi.).

Many and sad were David's troubles after his terrible fall; his domestic life was much embittered, and a cloud hung over him, more or less, until nearly the end of his days.

1. *Tamar dishonoured, Ammon slain, Absalom's disgrace* (2 Sam. xiii., xiv.). This is a sad episode of incest and murder in David's household. Absalom was obliged to flee, but eventually he was allowed to return, and his father was reconciled to him.

2. *Absalom's rebellion and David's flight* (2 Sam. xv.–xvi. 14). Absalom contrived to ingratiate himself in the people's favour, and stole the hearts of the men of Israel. Artfully, and under pretence of paying a vow unto the Lord, he raised the standard of revolt in Hebron. The result was, that David had to escape suddenly from Jerusalem, passing over the brook Kidron, toward the way of the wilderness. It was a melancholy procession; all the country wept with a loud voice. The ark was with them, but by David's command it was carried back to the city, the king expressing his perfect acquiescence in the Divine will, saying, "Behold, here am I; let Him do to me as seemeth good unto Him." The whole company of king and people ascend Olivet, David weeping, barefoot, and his head covered, and the people weeping also. As they came to Bahurim, Shimei came forth, cursing David, and throwing stones at him; but he bore all this indignity patiently, for he recognised God's hand in it all, saying, "Let him alone, and let him curse; for the Lord hath bidden him." (Read Ps. iv.)

3. *Ahithophel's conspiracy, counsel, and death* (2 Sam. xvi. 15 to xvii.). Absalom was greatly encouraged in his rebellion by Ahithophel, a man of great wisdom. Hushai remained loyal to David, and so counselled Absalom as to preserve

the king's life, and defeat Ahithophel's plans, as the Lord had appointed. David fled beyond the Jordan, and safely escaped to Mahanaim; whilst Ahithophel, the arch-traitor, finding his counsel was not followed, hanged himself, and died. (Read Ps. xlii.)

4. *Defeat and death of Absalom, David's grief* (2 Sam. xviii.). A great battle took place in the Wood of Ephraim; twenty thousand of the men of Israel were slain before the servants of David, who gave special charge that they should deal gently with Absalom, and spare his life. It came to pass however that Absalom was caught by his head in the thick boughs of a great oak, and there he was suspended, until he was eventually slain by Joab himself. The tidings of this victorious encounter were brought to David, who, when he heard of his son's death, gave way to the most poignant grief, saying, "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

5. *Return of David to Jerusalem, and events connected therewith* (2 Sam. xix.–xxi.). Joab reproved David on account of his excessive grief for Absalom, whereupon the king resumed his public duties, and sat in the gate. The people were now reproaching themselves, and were deeply anxious for David to return to Jerusalem, saying, "Why speak ye not a word of bringing the king back?" At last arose the unanimous request, "Return thou and all thy servants." The king thereupon came to Jordan, and Judah came to Gilgal to meet him; and David, with all the people, went over Jordan, the king going up to Gilgal, and thence to Jerusalem. Great forbearance was shown to Shimei on expressing contrition for past wickedness. David also showed grateful kindness to Mephibosheth and Barzillai, especially the latter, who provided the king with sustenance at Mahanaim, the king kissing him and blessing him at the

time of their parting. As soon as David returned, a rebellion broke out, headed by Sheba, which was quelled by Abishai and Joab, Sheba being slain. After this a famine broke out, and continued three years, on account of Saul slaying the Gibeonites. These were avenged by seven sons of Saul being hanged at Gibeah, and after that God was entreated for the land.

### V.—David's Song of Praise and Last Words (2 Sam. xxii., xxiii. 1–7).

This beautiful song of praise and thanksgiving is almost identical with Ps. xviii. In it David speaks of the power of Jehovah, and his own confidence therein. He then refers to the wonderful deliverances he had experienced by the exercise of that Divine power on his behalf, this being described in beautiful figurative language, representing the majesty of Jehovah. He then speaks of the Divine government, wherein righteousness and mercy are graciously combined, intermingling this with records of his own personal experience in reference thereto. He finally breaks off into a partially prophetic strain, and anticipates the more glorious reign of Messiah the King. Yet one more beautiful psalm, "the last words" of David, the sweet psalmist of Israel. This is indeed the Spirit speaking by David, and there comes forth a prophetic announcement of the future victorious reign of the Messiah, and the establishment of the everlasting covenant, ordered in all things and sure.

### VI.—David's Numbering of the People, and its Results (2 Sam. xxiv.).

The anger of the Lord being kindled against Israel, Satan moved David to number Israel and Judah. The king's heart smote him soon after, and he confessed his sin. Three

things were offered him from the Lord: seven years of famine, three months of defeat, three days of pestilence. David chose the last, and seventy thousand died. David again humbled himself before the Lord, and he was commissioned to rear an altar in the threshing-floor of Araunah the Jebusite. This was done; burnt-offerings and peace-offerings were offered, and the plague was stayed. The narrative ends somewhat abruptly. The last days and death of David are recorded in a subsequent book.

PRACTICAL TEACHING. The following is suggested; want of space precludes any but the briefest comments:

1. *The dangers of prosperity.* The giddy heights of prosperity are often more dangerous than the painful depths of adversity.

2. *The insidiousness of sin.* The sentiments and statements of Prov. xvii. 14 and Jas. i. 14, 15 will apply here, which see.

3. *The pardoning love of God, and His wondrous elimination of good out of evil.* Acting upon this principle, the finest characters have been formed, not because of, but in spite of the evil. Man's forgiveness is slow, tardy, partial, imperfect; God's forgiveness is immediate, full, complete. No one would attempt to palliate, much less to justify, David's terrible and awful sin; yet through that very fall, the repentance, depths of anguish, and sorrow connected therewith, what a revelation of human depravity on the one hand, what a manifestation of the amazing love of God on the other!

"WHEREFORE LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL." "GOD IS LOVE."

# THE FIRST BOOK OF CHRONICLES.

NO advance, either biographical or historical, is made in the narrative and incidents recorded in the First Book of Chronicles, beyond that which has already engaged attention in the Second Book of Samuel. At the same time, whilst some events in David's life are altogether passed over, others of great importance are narrated for the first time, whilst many of the stirring incidents already described are simply repeated with more or less amplitude of detail, and occasionally with some illustrative explanation. Thus we have a second account of the life, history, and experience of this remarkable man from another writer, compiled from the national records about five hundred years later, which supplies additional and important material for forming a correct estimate of the real character of this illustrious Hebrew monarch. The preparations that David made for the building of the temple, the special Divine instructions he received in reference thereto, the solemn charge he gave to the princes of Israel, but especially to his son Solomon, the arrangements made for the necessary ecclesiastical and civil offices, and the costly materials collected wherewith to commence the great work after his death,—all these matters are elaborately dwelt upon in this portion of the Divine record; whilst the testimony to his departure to his eternal rest, full of days, riches, and honour, is found only in this book.

The two Books of Chronicles (Heb. *words of the days*) formed but a single book in the Hebrew canon. They contain an abstract in order of time of the whole sacred history and Biblical records, from the creation to the Babylonish captivity, a period of 3,468 years. The design of these books (compiled probably by Ezra) is to furnish a correct genealogical record, a continued course of ancient authentic history, and many important matters which are omitted in the books of Samuel and Kings. The *First Book of Chronicles* coincides generally with the Second Book of Samuel (compare 1 Chron. x. with 1 Sam. xxxi., and 1 Chron. xi.–xxi. with 2 Sam. v.–viii., x.–xii., xxi.–xxiv.); at the same time the beginning gives matter which is not to be found either in the books of Kings or Samuel, and which stretches back as far as the Pentateuch, Joshua, and Judges. It relates however chiefly to the reign of David, and to some important genealogies which assisted the Jews who returned from Babylon to regain their former inheritances. The central and collateral truths are the same as in 2 Samuel, and the ANALYTICAL INVESTIGATION of this book follows closely in the same track, as will be seen in the following suggested outline.

## I.—IMPORTANT GENEALOGIES (1 Chron. i.–ix.).

The Jews gave especial attention to the genealogical records, the prophetic promises impelled them to do so. These particular genealogies assisted the Jews who returned from Babylon to regain their former inheritances. To the Bible student these records are very valuable, particularly in view of the restoration and future history of Israel. Chapter i. gives the genealogies from Adam to Jacob. Chapter ii. the descendants of Judah. Chapter iii. the family of David. Chapter iv. the descendants of Judah and Simeon.

Here occurs the brief but deeply interesting notice of Jabez (see *vv.* 9, 10). His prayer consisted of four separate and most important requests, the whole including a strong desire for the very fulness of blessing. "And God granted him that which he requested." Thus in the very midst of a series of apparently uninteresting names and genealogies there is found a gem of purest water, a pearl of priceless value. Chapter v. gives the genealogies of the descendants of Reuben, Gad, and Manasseh, with a record of the captivity of those tribes. Chapter vi. gives registers of Levi, their cities and dwelling-places being mentioned. Chapter vii. records other descendants of Jacob. Chapter viii. details the descendants of Benjamin and Saul. Chapter ix. gives a list of families in Jerusalem.

## II.—Death of Saul (1 Chron. x.).

This chapter synchronizes with 1 Sam. xxxi., and contains the true account of Saul's mode and manner of death. There is also an important supplementary statement, which gives the reason for the Lord's dealings with Saul in anger (see *vv.* 13, 14).

## III.—The Reign of David (1 Chron. xi.–xxix. 20).

The stirring incidents of David's reign are again recorded, with some omissions and some additions, thus throwing additional light upon the former records in the books of Samuel.

1. *David proclaimed king* (1 Chron. xi., xii.). In addition to the anointing of David as king, and the proclamation thereof, first in Hebron, and afterwards in Jerusalem, a list is given of David's army, and of his mighty men of valour.

2. *The bringing up of the ark* (1 Chron. xiii.–xvi.). In

addition to the various incidents connected with the bringing up of the ark already recorded in 2 Sam. vi., the reasons are assigned for former failure, and the sudden, tragic death of Uzzah (see *vv.* 13–15). Chapter xvi. records David's hymn of praise on the occasion of the safe arrival of the ark in the tent prepared for it. This hymn comprises a portion of several psalms elsewhere recorded. The verses from 8 to 22 are from Psalm cv.; the verses from 23 to 33 are from Psalm xcvi.; *v.* 34 is taken from Psalm cxxxvi., and *vv.* 35, 36 from Psalm cvi. In this beautiful hymn of praise David sets forth the greatness and the majesty of Jehovah. He calls to mind the wonderful works of old which Jehovah had wrought; he refers to the covenant made with the patriarchs as regards the territorial possession of Canaan, and the constant, watchful care of God for His people. He again calls upon the nation at large to give unto the Lord the glory due unto His name; he represents all creation as uniting in one jubilant song of thanksgiving, and closes by blessing the Lord God of Israel for ever and ever.

3. *David's desire to build a temple for the Lord* (1 Chron. xvii.). This chapter should be compared with 2 Sam. vii. The same arguments are used, the same objections raised, the same covenant promise is given, and the same beautiful prayer of David is recorded.

4. *David's victories* (1 Chron. xviii.–xx.). In these chapters several victories are recorded over the Philistines, the Moabites, and the Ammonites. A victory over Hadarezer, king of Zobah, in Syria, is mentioned in chapter xviii., wherein much spoil of gold and silver and brass was taken, all of which David dedicated to the Lord. The preserving care of David by God is twice recorded, as also the fact that the king executed judgment and justice among all his people.

5. *The numbering of the people, and results* (1 Chron. xxi.). Compare this chapter with 2 Sam. xxiv. It is expressly stated that Satan provoked David to number Israel. The chapter closes with a reference to the locality of the tabernacle of the wilderness.

6. *David's charge to Solomon, and to the princes of Israel* (1 Chron. xxii. 7–13, 17–19; xxviii. 1–10, 20, 21). Here we enter upon entirely new matter, and some interesting incidents and facts are recorded not mentioned in the books of Samuel. To Solomon David gave a solemn charge to build the house of the Lord, and to be strong, courageous, and fearless. He prayed also that his son might be endued with wisdom, understanding, and faithfulness. He was to be wholly consecrated to God, giving himself heartily to the work. David reiterates this charge, assuring Solomon of the Divine faithfulness and omniscience, and that the Lord had chosen him for this especial honour. To the princes of Israel David gave a charge to help Solomon in building the sanctuary for God; also to be fully consecrated to the work. He expressly told them that God had chosen Solomon for the work, and not himself, he being a man of war; and he exhorts them to be faithful and true to the commandments of the Lord.

7. *David's arrangements for ecclesiastical and civil offices* (1 Chron. xxiii.–xxvii.). The numbering of the Levites and the duties assigned to them are here given. These duties were very important. They had to wait on the sons of Aaron for the service of the house of the Lord, to purify all the holy things, the shewbread, the fine flour, the unleavened cakes; to offer all burnt sacrifices at the different feasts, and generally to have the charge of the tabernacle and of the holy place. They were also to praise and thank the Lord every morning and evening. The arrangement of the singers and musicians is described, the chief of whom

were Asaph, Heman, and Jeduthun. Some were specially instructed in the songs of the Lord. The civil offices had reference to the officers of the Levites, the porters, store-keepers, judges, and princes of the tribes; also the arrangement of the army and military forces.

8. *David's preparation for the temple, and instructions concerning its erection* (1 Chron. xxii. 1–6, 14–16; xxviii. 11–19; xxix. 1–9). Although David was not permitted to build a house for the Lord, yet he made preparations for the same, and collected a vast amount of material. He set masons to hew wrought stones; he prepared iron, brass, and cedar-wood in abundance; also one hundred thousand talents of gold, and a thousand thousand talents of silver, onyx stones and glistering stones and all manner of precious stones and marble stones in abundance; workmen of different kinds, and all manner of cunning men for work. In addition, David gave of his own three thousand talents of gold, seven thousand talents of refined silver, and then asked, "Who is willing to consecrate his service this day unto the Lord?" A liberal response was given, they offered willingly, and David and the people rejoiced together with great joy. It is important also to observe that David gave to Solomon the pattern of all that he had by the Spirit. This included the pattern of the porch, of the houses, the treasuries, the upper chambers, the place of the mercy-seat, the courts of the house of the Lord, the treasuries of the house of God, and of the dedicated things; also the order of service, and work thereof, and all the vessels of service. It would further appear that, under the same heavenly guidance, David gave to Solomon a specific amount of gold and silver for all instruments of service, for candlesticks, tables, altar of incense, cherubims; and that, in addition to the pattern, David had wisdom from Jehovah, which enabled him to explain more fully to Solomon in

writing "all the works of this pattern." Thus everything was to be done by Divine direction, as in the construction of the tabernacle of old.

9. *David's prayer* (1 Chron. xxix. 10–20). After the hearty response of the people, David blessed the Lord before all the congregation, and in a most beautiful prayer he sets forth the greatness, power, majesty, and universal sovereignty of Jehovah, acknowledging that all the liberality of the people was of God, and that they only gave back what was the Lord's own. He expresses his joy at these offerings for the house of the Lord, and entreats that Solomon his son may be faithful in all things to Jehovah, and build the palace for which such provision had been made.

### IV.—Solomon established King—David's Death (1 Chron. xxix. 21–30).

At the close of David's prayer, all the congregation bowed their heads and worshipped; sacrifices were offered, Solomon was enthroned as king, and the people rendered allegiance. The time drew near for David to die; and having reigned forty years, it is recorded that he died "full of days, riches, and honour." Thus the cloud lifted at the last; Divine grace triumphs, the evil has been pardoned, the good has been brought forth, the character perfected, and now the spirit departs to its rest.

The practical teaching must necessarily come out of the life and experience of David himself. This remarkable man has so absorbed our attention, that the eye is closed to all other characters, and David as a renewed man, as a sinful man, yet a man of pre-eminent piety and devotion, and withal a marked type of the Messiah, stands prominently before the view. A brief recapitulation of David's

life and history in sectional form will present a fitting prelude to a practical comment on his character and actions.

1. *David's lineage, early life, and anointing by Samuel.* He was the eighth and youngest son of Jesse, a keeper of his father's sheep in youth; by Divine direction Samuel anointed him in the midst of his brethren, and the Spirit of the Lord came upon him from that day forward.

2. *His entrance on public life.* He becomes Saul's minstrel and armour-bearer, and attends the court of Saul. He encounters and slays the mighty Goliath of the Philistines.

3. *His persecutions from Saul.* This led to exile and wanderings in the wilderness and other places. His life was often in danger, he is hunted as a partridge in the mountains, yet he twice spares Saul's life, refusing to stretch forth his hand against the Lord's anointed.

4. *His elevation to the throne.* At first only partially in Hebron, afterwards he was made king over all Israel. His conquests and victories were numerous and important. The bringing up of the ark from Kirjath-jearim to the city of David was a great event in his reign, and marked an important epoch therein.

5. *His fall and repentance.* A sad and mournful episode of adultery and murder, bringing out most prominently the depravity of man, and the exceeding greatness of the love and mercy of God in forgiving so great a sin.

6. *The rebellion of Absalom and flight from Jerusalem.* Terrible reverses ensued, David had to flee hastily from Jerusalem, for his life was in danger from his own son. He acquiesces nobly in the Divine will, and when Absalom is slain he gives way to the deepest grief.

7. *His return to Jerusalem.* The rebellion ended, he returns peaceably to Jerusalem, and pours forth his gratitude to God in a beautiful song of praise and thanksgiving.

8. *His preparations for the building of the temple.* For-

bidden himself to erect a house for the Lord, he amassed a vast amount of gold, silver, and precious stones and materials in abundance.

9. *His last days and death.* He died in a good old age, having reigned over Israel forty years; his last days were those of riches and honour.

In David, the Hebrew monarch, we have a remarkable instance of the Divine sovereignty. God chose him in preference to all the other sons of Jesse. He was wonderfully trained and disciplined by the Lord Himself, and his early life as a shepherd gave him robust health and physical vigour, also the habit of meditation. His ceaseless trials taught him constant dependence upon God, and brought him into close, personal, and abiding communion with the Lord. He gradually rose to a giddy height, and then, yielding to temptation, he fell to the lowest depths. His deep repentance and anguish of mind opened the way for a further development of the Divine love and forbearance, taught him more of the evil of his own heart, and the folly of trusting in his own strength; whilst the terrible troubles that came upon him afterwards chastened his spirit, humbled him under the mighty hand of God, who nevertheless exalted him in due time. The glorious future is now more present to his view; he longs to build a house for the Lord. Forbidden to do this for special reasons, he collects all the necessary materials, and so, in that way, may be said to lay the foundation of the temple to be reared up subsequently by his son Solomon. The nation now has rest and peace; the family troubles are over, the last days are those of wealth and honour, and he sleeps with his fathers, to rise again at the resurrection of the just.

To estimate David's character aright, it must be viewed in its entirety; in fact, no just estimate can be formed of any man by a mere partial examination of his life and his-

tory. The renewed man, at his best, is so imperfect, so erratic, so unstable in his walk, so unfaithful in his allegiance, and so mistrustful of God, that, in order to form a just estimate of character, we must look at the man in his totality, and not determine our judgment by distinctive excellences on the one hand, or by marked failures on the other. These cautions are especially necessary in considering the life of so prominent and public a man as king David was. In our admiration of his courage, statesmanship, and administrative power, his mental capabilities and poetic endowments, his zeal for the Divine glory and personal piety, we may be in danger of exalting him too highly; whilst in our horror at the sins and crimes which he committed, especially as viewed in the light of more modern times, we may be in equal danger of regarding him as a faithless, cruel, and sensual man. The true estimate of David's character lies in the mean between the two extremes; and, thus judged, we behold in him a sinful and imperfect man, but withal a noble specimen of humanity, a fine example of disciplinary chastening and training, a true man of God, a loyal subject of Jehovah's government, an honoured instrument in the Lord's hand to accomplish important purposes, and, above all, a standing miracle of the power of Divine grace and the boundless love of God.

Nevertheless, what solemn warnings, what revelations of human depravity and weakness, what amazing displays of the Divine faithfulness, goodness, and love, what triumphs of grace, are presented to our notice in the life, history, and experience of the king of Israel, David, the man of God, the man of faith, trust, and prayer. May each one have grace to avoid the rocks on which he struck, the depths in which he was for a time engulfed; grace also to trust as he trusted in the darkest hour, and power to render loyal allegiance and faithful service to Him of whom David

was a type, even the Lord Jesus Christ, the Lion of the tribe of Judah, the root of David, the true, the unapproachable King of Israel, the Head of the Church triumphant, and "the Prince of the kings of the earth"!

"AND HE SHALL REIGN FOR EVER AND EVER."

"HIS NAME SHALL ENDURE FOR EVER: HIS NAME SHALL BE CONTINUED AS LONG AS THE SUN: AND MEN SHALL BE BLESSED IN HIM: ALL NATIONS SHALL CALL HIM BLESSED.

"BLESSED BE THE LORD GOD, THE GOD OF ISRAEL, WHO ONLY DOETH WONDROUS THINGS. AND BLESSED BE HIS GLORIOUS NAME FOR EVER: AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY; AMEN, AND AMEN."

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